

Church Life

Chicago, Ill., May, 1909.

No. 5.

Vol. 6.

THE PASTOR'S MESSAGE.

Dear Friends: There are many attacks being made upon the church of Jesus Christ in these days. Some of these are radical, unjust, undiscriminating, founded on ignorance. One of the commonest criticisms, however, seems to me peculiarly apt and in far too many cases startlingly fair. Let me state it in plain words:

"You people of the churches pretend to believe in a divine Saviour. You say there is no salvation except by faith in Him. According to your deliberate conviction thousands upon thousands of quiet, well-behaved, respectable men and women here in Chicago are on the high road to hell because they have never given their hearts to Christ. You are going to heaven. Your friend is going to hell. He is your friend, mark that. He is your friend and on his way to hell. Yet you have not lifted a finger to rescue him! Now my claim is that your belief and your practice are utterly irreconcilable.

"I have a friend, not an intimate friend, but a business acquaintance. I meet him once or twice a week, perhaps oftener. I have known him for ten years. That man claims to be a Christian. He knows I am not. He believes in an awful fate awaits me. Yet in ten years' acquaintance he has never spoken a single word that would help me toward such a place as he believes he occupies. He has not uttered a syllable that would tend to save me from eternal destruction.

"To my mind one of two alternate facts is true. Either that man does not believe what he pretends to believe, in which case he is a hypocrite; or he does believe what he pretends to believe and from fear or pride or selfishness will not warn me and refuses to urge upon me the necessity of salvation; in which case his conduct is utterly contemptible. Do you wonder that I am suspicious of all these pious Christian folk?"

This is strong language. But the occasion of its utterance is transcendently important, and requires forceful expression. The existence of such men as the one indicated above brings dishonor and reproach upon the entire church. It ought to be said that there are many business and professional men in the church who are not open to any such scathing criticism. Two noble instances have come to my knowledge and of these I must speak.

An earnest Christian man said to me concerning a successful business man whom we will call Mr. A: "I have known Mr. A for a long while. He always seemed to be a nice kind of

a fellow. He attended church regularly and was ready to help with his money and in other ways. But I never thought of him as a personal worker for Christ. Not long ago a young man whom I knew became converted. From an out-and-out unbeliever he became an active Christian. Astonished at the change I asked him about it. He told me, with great joy expressing itself in his words that it was the persistent personal effort of Mr. A that had finally brought about the redemption of his soul."

The other instance is that of a wise and honored Christian physician. I am told that he makes it a rule, in the case of all patients of his who are not Christian believers, to seek always, by one means or another, to set before them the way of salvation and eternal life. No living man has such an opportunity in this way as the physician, and this eminent man was diligently serving his Master at the same time that he followed the practice of his profession.

The world today is terribly alert in its censorship of the church. The ordinary man, outside of the church, may not make much of a fuss, but he thinks a lot. He is on the lookout for moral failure and spiritual dry-rot. He admires the church member who loves his church and loves Christ, and honors both by his daily walk and conversation.

The man who professes to follow Christ and neglects his church duties, neglects the prayer meetings, neglects the reading of God's Book, neglects to bring his children to the House of God, refuses to speak for Christ amongst his fellowmen, is a barren fig-tree. Him Christ has cursed.

Your pastor,
Austen K. de Blois.

SUNDAY SCHOOL WORKERS.

The meetings of the Sunday-school workers on Friday during the past month have been most enjoyable and profitable. Superintendent Spinnery has a faculty for conducting these meetings in a very pleasant and efficient manner, and all who attend are greatly benefited.

Upon the evening of April 23, by invitation of the superintendent, the workers met in the church parlors at 6:30 o'clock and took supper together. It was a most delightful occasion and about forty sat down to the tables. After the meal was over all present busied themselves in labeling white barrels for the use of the pupils in the Sunday-school in collecting funds for the purpose of repairing and decorating the church and Sunday-school rooms.

LOCAL CHURCH NEWS

We assembled for the regular evening meeting in the lecture room. Mrs. Wigney gave a short address on pedagogy and Deacon Ahrens gave the lesson for the ensuing Sunday, which closed a most enjoyable evening.

On April 30, Mrs. Wigney continued her talk on pedagogy and Deacon Holman, Miss Van Fredenburg and Brother Humphrey each spoke on different features of the lesson and Mrs. McCullough taught the lesson as she would teach it to Juniors. I am sure those who fail to attend these meetings do not understand how much they are missing.

I am glad to report that our school was represented by several delegates at the jubilee convention of the Cook County Sunday-school Association, and that the supplemental work done by Mrs. McCullough's Junior class, which was on exhibition received honorable mention. Also our sister, Mrs. C. G. Lumley, was appointed on the elementary department committee.

It was the pleasure of the writer with his wife to attend the sessions given over to teacher training and to listen to most eloquent and forceful addresses by Dr. F. B. Moorehead, Rev. Herbert H. Moninger, Duncan Milner, Dr. James M. Gray, Mr. Hugh Cork, Dr. Jessie Dodds and others.

We were also privileged to sit down to the banquet with about four hundred members of the different teacher training classes. What an inspiration to meet with such a company of ardent, earnest, buoyant young Christians, all working in harmony and actuated by the same motive, that of training together for aggressive and effective work in the Sunday-school and along the lines of intelligent instruction in God's Holy Word and the winning of souls for His Kingdom.

May the day speedily come when all the churches shall wake up to the importance of instructing their young members in the scientific and systematic study of the Bible.

William Wigney, Sec.

THE BENEVOLENT SOCIETY.

The Woman's Benevolent Society met on Friday, May 7, for a day of work and social intercourse. Sixty members were present. As we listened to the reports of the many and varied branches of work undertaken by our society we felt that our meetings have not been in vain during the past months of winter. Under Mrs. Williams' capable guidance the women have undertaken to raise three thousand five hundred dollars for the repair fund. Some of our members have already subscribed in larger and smaller amounts and we hope every woman who is interested in our church home will contribute to this fund. We will be glad to have the small amounts, so let none of us hold back because we cannot give much. As the Scotch say, "Many a mickle makes a muckle."

So many of our members have been detained by illness and quite a number have been away during the winter, but we are glad to see them returning. Mrs. Stouffer, Mrs. McLaury and Mrs. Hoops with several others were welcomed back at this meeting. Friday, May 21, will be held our last gathering for the season. We hope every one will make a special effort to be with us, and

if possible bring some dainty or especially nice cake, salad or pudding, anything in woman's line to be sold at our delicatessen table, by which we hope to add to our fund. Our hearts are grieved at parting with Mrs. Roy, who has been such an active, helpful woman, Mrs. Wood and Mrs. Atwell on whom we depended so much, and never have they failed us. Our pleasant report cheered the members, our secretary telling that we had secured the one hundred dollar prize offered for subscription to "Good Housekeeping." Mrs. Wigney told of the very pleasant time given to the pupils at "Raymond Industrial School," on the occasion of their closing exercises, when a little feast of ice cream and cake made them happy.

The chairman of the cutting committee gave an excellent report of work done for the Bureau of Charities as well as needful garments for our S. S. children. The Baptist Orphanage is an important protegee of our society for which we work with willing hands. The Baptist Hospital we are interested in, and want more of our women to aid us one day each month (the last Tuesday) in sewing, and by paying one dollar annual fee as members of this Aid Society. The management wants at least five hundred women as members of this branch of woman's work. Who will volunteer? Now we have "The Baptist Old People's Home," some of our women are working bravely for this latest branch of charitable work and will be most thankful for contributions of cash or anything that can be used in such a home to further the comfort and well being of the Christian pilgrims who have taken refuge within its sheltering arms.

Our luncheon committee have treated us so well that we are most grateful to them, every member joining in a hearty vote of thanks to them for all their kind efforts to make, and serve dainty and appetizing lunches at each of our meetings.

Mrs. G. E. J.

MEN'S LEAGUE.

Stereopticon Lecture—"The Wonderland of Irrigation."

A certain poet of eminent renown who lived in years now long bygone, wrote a little poem in which one verse or all of them starts as follows:—"Water, Water, everywhere, etc."

Had he been living and in our fair city on the evening of April 6, he would have found water a plenty, and so plentiful as to strongly suggest the wording of his poem, for indeed there was water everywhere, as a heavy rain storm struck the city about five o'clock and it rained almost up to lecture time. Chicago resembled muchly our aquatic suburb, Gage Park, which is a miniature Venice in the springtime, because Mrs. Hetty Green can't see the necessity of sewers except in the immediate vicinity of her domicilian abode in New York.

It seemed rather a remarkable coincidence that on that evening there should be water both outside and inside, for the subject of the lecture on this evening was "Irrigation," the backbone of which is the use of water, but our members would not allow their ardor to be dampened, for no good Baptist will be stopped by rain, water being a principal consideration in our creed.

All were pleased, on reaching the inside, to

hear harmonious and beautiful notes of our church pipe organ and knew at once by the purity and excellence of the playing that our Mr. C. A. Havens was the player to whom the most difficult and beautiful music is easy to play.

We were also indebted to Miss Maribel Tucker, the soprano of our fine church quartet, who though suffering with a cold, still would not disappoint us. She sang three solos, including the "Inflammatus" from "Stabat Mater," by Steiner, which is an exceedingly difficult piece of music to sing, but she clearly proved that she was sure and perfect throughout the piece and able to sing above a cold. She sang her other numbers equally as well and both she and Mr. Havens received hearty approval of their contributions to the evening's pleasure.

At the conclusion of our musical program we were introduced to Mrs. Marion White, a lady of fine intellectual attainments and of fine oratorical ability who was to speak to us upon the subject of "The Wonderland of Irrigation."

Mrs. White has thoroughly studied the irrigation problem from A to Z, and carried us back to irrigation in the Holy Land and Egypt, showing by views and words, the crude modus operandi of irrigation in those days, and gradually carried it up to modern times.

Then she told us of the western parts of our country, taking in Washington, with its Mount Rainier and its snow-capped peak, which is visible for forty or fifty miles; Oregon with its wonders, and finally Idaho with its wonderful Twin Falls country where nature seems in most harmonious combination with climate and soil.

This section is so named from the fact that at a certain part of the Snake River are two falls side by side and separated by a projecting mound of rock.

No need to travel to Switzerland or other European countries for scenery, for here is scenery unsurpassed and indescribable either by pen or brush.

It made one think of a certain poem as follows: (Uncle Sam.)

"Give me men to match my mountains,
Give me men to match my plains,
Men with empires in their purpose,
And new eras in their brains."

In a portion of her lecture she describes the ranch of Mr. Perrine, brother of Mr. Charles Perrine, formerly of our church and now of Calvary Baptist Church. Mr. Perrine has the honor of having the reputation of possessing the best fruit orchard in the world as well as the largest and his fruit has gained such a splendid reputation that its reputation is world wide.

Imagine one potato being enough for a family of six, and apples so large as to cost 40 cents a piece in Chicago, and other fruits and vegetables in proportion, yet such is the fact about products from this country.

She also spoke of the Carey Act, and its benefits to settlers, and how Roosevelt appeared suddenly in the midst of a council of treacherous men and spoiled their plans to defeat this very act. Thus many thanks are due our noble ex-president for his watchfulness and

care to see that everything went right in this instance, thus safeguarding the settler for both land and water rights in this country and insuring the land against the wiles of the speculator.

His picture thrown on the screen occasioned much and prolonged applause.

Mrs. White also showed a very large number of colored views, among them Shoshone Falls, the Snake River, and its canon, and a great many other points of interest, and also some of the homes of the people who live out there, all of which looked prosperous.

It was a most interesting and delightful lecture and the views wonderfully beautiful.

We indorse Mrs. White's ability as a lecturer and thank her as well as Miss Tucker and Mr. Havens for their kindness in making the evening one of greatest pleasure.

Frank W. Gale.

CHRISTIAN ENDEAVOR SOCIETY.

Since the last report from our Society we have been called upon to accept the resignation of our president, Miss Sylvia Bucklin, who has moved to Normal Park. This action was taken with very great regret, as Miss Bucklin's whole heart is in the work of Christian Endeavor and she had enthusiastically started to work out many plans, which would, no doubt, have resulted in great good to the Society. Miss Gertrude de Clercq was elected to fill the place left vacant by Miss Bucklin's resignation.

Our Society has voted to endeavor to raise \$300 of the amount needed for church repairs, and pledges amounting to \$117 have already been made. Besides this amount we have raised \$10 for World Wide Christian Endeavor work, this money to help in the support of a field worker in India.

The last two missionary meetings have been very interesting. Miss Nicolet, the missionary of the Woman's American Baptist Home Mission Society among the French, was one of the speakers, telling us about her work among the French Catholics in Detroit. We were very glad, at our last missionary meeting, to hear Mrs. Donnelley tell of her trip through Japan.

Much credit is due the Social Committee for the "Progressive Social" which took place in March. The young people gathered at the homes of Miss MacFadden, Miss Stowell and Miss Todd. There was a good attendance and everyone seemed to have a good time. The Committee are planning another social for the not distant future.

We are now holding an informal song service on Sunday evenings from 6:45 to 7:00 o'clock. We wish that many of the young people of the church who do not attend the Christian Endeavor meetings might find it possible to come on Sunday evenings and help us.

Gertrude de Clercq,
President.

"TRUE BLUE" SOCIETY.

The meetings of the True Blue Society have continued during the year with an average attendance of twenty-five. We have held a Bible contest every Sunday, in which the boys and girls have been especially interested. The 100th and 121st Psalms have been committed and a

LOCAL CHURCH NEWS

4

missionary lesson given each Sunday, by Miss Ada Morgan of the Training School, besides the lesson by the Superintendent.

The Society voted to give \$10 toward the repairs on the church, and one installment has been paid.

A social was held in April at which thirty were present, as only the members of the Society were allowed to attend.

The meetings have closed for the summer, but we hope to take up the work next fall with a larger number and greater zeal.

Clara E. de Clercq,
Superintendent.

AMONGST OURSELVES.

Mr. C. B. Cryderman, for three years past a member of our church, goes to make his home at Twin Falls, Idaho, in the great, new, wonderful country which is being opened up in that section. He carries with him the best wishes of a host of friends.

Mrs. Goddard, wife of Rev. J. R. Goddard, D. D., of Ningpo, China, was with us at our prayer meeting last Wednesday evening and spoke briefly. Dr. and Mrs. Goddard have been eminently successful in their work in East China.

Our pastor spent several days in western Can-

ada, in connection with the commencement exercises of Brandon College. He gave a series of four lectures on "Problems of Modern Missions" before a conference of ministers who had come from towns and cities for a thousand miles west of Brandon. The themes on which he spoke were: "The Development and Present Status of the Foreign Missionary Enterprise," "The Requirements of Missionary Service Today," "Education and Evangelism on the Foreign Field," and "The Awakening in the Orient in Relation to the Cause of Missions." During the two and a half days of his stay, in addition to these four lectures, Dr. de Blois made two other addresses, one to the citizens and the other to the college students.

Dr. and Mrs. E. C. Spinney will visit Nova Scotia early in June. Dr. Spinney will make one of the two principal addresses at the commencement exercises of Acadia University.

We are glad to welcome back from Toronto Mrs. W. M. Haigh, who is staying with her daughter, Mrs. Googins. Whether present or absent we know that Mrs. Haigh's prayers and sympathies and affectionate interest are always with our church.

Deacon E. D. Neal, after a painful operation at the Baptist Hospital, is again able to be in his accustomed place at the Sunday services. It made us very happy to see him looking so well. He speaks very highly of the careful treatment which he received at our hospital.

Mr. Clifford H. Williams is recovering from his recent illness and received a warm welcome last Sunday at the church.

It is always a pleasure and privilege to have with us the teachers and students of our Mis-

sionary Training school. We want them to feel at home amongst us and we extend to them a hearty invitation to be present at all of our services. In a sense their home is with all of the Baptist churches of the city, but, because of the proximity of their school home to the First Church, we claim an especial interest in them and their work. We want them, each and all, to be with us whenever it is possible.

East Thirty-fourth street, between Cottage Grove and Rhodes avenues, is coming to be Baptist headquarters. Dr. A. E. Genius and Miss Genius live at No. 77. Our pastor and his family now live at No. 65. Mr. and Mrs. J. G. Marsh have moved into No. 69. Within the past week Dr. and Mrs. Thomas have taken up their abode at No. 72. Mr. and Mrs. O. W. Richardson of Memorial Church live in the same block, and also the Misses Wondrein of Immanuel Church. Just beyond the block is the Chicago Baptist Hospital.

Deacon E. P. Strandberg has recently completed a tour of several weeks in the far West, visiting California, Oregon and Washington.

Mrs. C. R. Stauffer has returned from her winter trip to beautiful Southern California. She received a most cordial welcome home.

A new baby has arrived at the home of Dr. and Mrs. de Blois. Her name is Erminie.

CHICAGO CHURCH CHOIRS.

The "Chicago Evening Post" has been publishing recently in its Friday issues a careful description of the choirs and music in a few of the most prominent Chicago churches. On Friday, April 16, an excellent article on the First Church choir appeared, from which we clip the following extracts:

The First Baptist Church in Thirty-first street is in the group of old-time edifices which have been landmarks on the face of the city and instrumental in its history. Its records place it among the important influences of early days, and the diamond jubilee number of Church Life, published in honor of the seventy-fifth anniversary celebration in December last, furnishes data which must be interesting to every loyal citizen of Chicago.

The first Christian resident of Fort Dearborn, the forerunner of Chicago, was a Baptist, Mrs. Rebecca Heald, in 1811. The first sermon preached in Fort Dearborn was delivered by Isaac McCoy, a Baptist missionary to the Indians, in 1825. The first place of worship erected in Chicago was built by the First Baptist Church in 1833, and the same year, a few months later, the first charter was granted to Chicago, then a village.

The first settled clergyman of any denomination in the young city was Rev. Allen B. Freeman, the first pastor of the First Baptist Church, which opened its Sunday-school in 1834.

And from this beginning came the first temperance society in Chicago, founded by Dr. Temple; the first denominational journal, the Northwestern Baptist, edited by Rev. C. B. Smith, pastor of the First Church in 1842; the first

Chicago Bible society, organized by the pastor of the church, who was its first president; the Young Woman's Christian Association of Chicago had for its founder and first president Mrs. Leander Stone, who was and still is a member of the First Church; the old University of Chicago had for its first president and chief founder Dr. J. C. Burroughs, pastor of the First Church; the Woman's Rescue Home, the Chinese Mission, the Bohemian Mission and nearly all the fifty or sixty Baptist churches and missions of Chicago are direct or indirect outgrowths of the First Church.

The Woman's Baptist Foreign Missionary Society of the West was organized in the lecture-room of the First Church, and the first president of the Woman's Baptist Home Missionary Society was Mrs. D. M. Crouse, at that time a member of the church, and in addition to many other important beginnings the first book ever printed in the city of Chicago was written by a Baptist, the pastor of the First Church, Dr. A. Temple, 1840.

The original building for church and school, erected by Dr. Temple, stood on the bank of the river at Franklin and South Water streets. The second edifice was built and burned at La Salle and Washington streets, where the Chamber of Commerce now stands. A third was built on the same site, a fourth at Wabash avenue and Hubbard court, each in the center of a residence district, and the parish moved again to what at the time seemed suburban fields on Thirty-first street, where it has lifted its imposing facade for thirty-three years, the fifth edifice built and owned by the congregation in seventy-five years.

At the anniversary last December there were many members of the congregation who had been devoted attendants for thirty and forty years, and among them was the organist, Charles Arthur Havens who has had charge of the music nearly two score years.

The music annals of the earliest days are similar to those of any struggling church, the organists and singers holding positions only a short time and congregational singing being a valued part of the service. As far distant as 1857, the church choir and organist cost \$4,500, Miss Mattison the organist being paid \$1,800. Dr. L. D. Boone was a promoter of congregational singing and among the young people were B. F. Jacobs, George C. Walker, R. M. Graves, Thomas Foster, John Chapman, J. F. Gillette, T. B. Van Wyck, S. A. Keen, and D. W. Baker. S. K. Dow taught the Bible class, and Cyrus Bentley was Sunday-school superintendent.

The members of Deacon Hoard's class about that time were Will W. Everts, Alfred D. Bellamy, Dwight K. Tripp, and Fleming H. Revell. Soon after this the First Baptist Church had seven city mission Sunday-schools, with a total attendance of 4,700, in which the singing of hymns was a joyful service.

The First Baptist Church has been famous for preachers. Its founder was Dr. John H. Temple, the second Baptist resident of Chicago. Rev. Allen B. Freeman, invited at the appeal of Dr. Temple, was followed by a line of scholars whose names are illustrious in movements for human betterment. Among them are Rev. Isaac

Taylor Hinto, pastor 1835-41; Rev. Elisha Tucker, 1848-51; Rev. J. C. Burroughs, 1852-56; Rev. W. W. Everts, 1859-78; Rev. George C. Lorimer, 1879-81; Rev. P. S. Henson, 1882-92; and Rev. Austen Kennedy de Blois, the present pastor, who is fast in the affections of a united congregation and is carrying on the extensive work of the parish in the spirit marked out by its founders.

Mr. Havens is first of all an organist and a composer of music for the organ. While he gave his first years of public work to organ recitals, his recent time has been devoted to composition of music for the church, direction of choirs and to teaching. His studio contains an organ of thirty registers, 1,345 pipes, two manuals, complete pedals and modern accessories. It is operated by an electric motor, and a library of choice music for the instrument and the works of modern composers place him among surroundings favorable to the development of his talents.

His published works include canticles, anthems, hymn settings, sacred part songs, piano pieces and songs to the number of 150. Among his unpublished manuscripts are anthems, original works for the organ, transcriptions for that instrument, trios for the violin, organ and harp and other works.

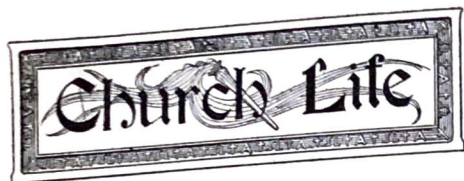
Charles E. Watt, writing in the Musical Leader, says of Mr. Havens that "he is so fine an accompanist and has so thorough a knowledge of the possibilities of the organ, and has also so unfailing a sense of shading and proportion, that his work is always to be ranked as with that of the very best church organists of the city." His programmes invariably contain at least one of his own compositions, which are placed to the test of comparison with the standard works of classic masters which he chooses for his other numbers.

As in all cases where the musical service of a church has become famous, the organ and choir enter into the spirit of the occasion. The musical programme is an integral element of the hour. Mr. Havens searches for the most appropriate examples of organ composition for his voluntary and offertory, keeping the emotional atmosphere and its spiritual quality on religious planes. His accompaniments are in good taste and with a natural sense of the fitness of things, the organ numbers, vocal selections and hymns are so arranged as to blend in harmony.

Congregational singing is enjoyed in all Baptist churches. The time-honored hymns give expression to religious belief and afford an opportunity for the members of the church to join heartily in the music. During the hymns the organ is subdued and gives undertone of accompaniment, and quartet, chorus and congregation voice their praise and thanksgiving until the spacious auditorium is filled with a splendid body of tone.

Mr. Haven's compositions are used by church choirs throughout the country. The anthem, "I've a Saviour in Glory Bright," attains to churchly standards, and is so wholesome and understandable that it has won for itself a permanent place in the repertoires of anthems for frequent use.

L. M. McC.



Published monthly by the United Religious Press Co., 235 Fortieth St., Chicago, Ill.

CONTRIBUTORS.

Mrs. S. B. Lingle.....The Mission Circle
Dr. Frank Gale.....Men's League
Mrs. G. E. Jackman.....The Ladies' Benevolent
Miss Clara E. de Clerq....Christian Endeavor
William Wigney.....Sunday-school
Ernest Hartung.....Lorimer Baraca
Rev. E. Lewis Kelley.....Raymond Chapel

Subscription price, fifty cents a year. Remittances and changes in address should be sent to Dr. de Blois, to whom also matter for publication should be sent on the first day of each month.

If we had more paid subscribers to CHURCH LIFE we could afford to include a number of cuts in each monthly number—which we greatly desire to do. Don't you want to have it sent by mail each month? Fifty cents. Send your name on a postal or drop a request in the contribution basket at any service.

Pews or sittings in the church may be obtained from the pew committee, Messrs. R. B. Twiss, Webster Tomlinson and E. L. Roy at the close of any church service. Diagram will be found near the door.

It is the plan of the Editor to give a receipt to every subscriber to CHURCH LIFE for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.

Charles Arthur Havens, the organist and a composer of church music, was born in Essex, Essex County, N. Y., in 1842. He studied the piano and organ in Boston under the best masters there, and in 1867 came to Chicago to be organist of the Second Presbyterian Church, which occupied the "Old Spotted Church," then standing on the site of the Public Library, then Washington street. He later became organist at the First Baptist Church on Wabash avenue, remaining eight years, and when the church was burned held a position at the First Presbyterian Second Presbyterian Church, at Michigan avenue and Twentieth street. In 1890 Mr. Havens was recalled to the First Baptist Church, which avenue and Thirty-first street, and has remained eighteen years in the present position.

The organ is one of the largest and most effective in the city. It holds a place in the group of instruments to be found in the churches including the First, Second, Third and Fourth Presbyterian, The Union Park, Plymouth and First Congregational and Emanuel Baptist.

In 1900 a quartet was employed by the music committee and about 1906 a choral club was organized to assist the quartet and to make it possible to present works requiring a chorus. The Choral Club sings at the Sunday evening services. Mr. Havens is director, and works of the best composers for solo, quartet and chorus are given with artistic effects.

The present quartet is composed of Miss Mariabel Tucker, soprano; Mrs. Glenn Wood, alto; J. B. Litkowski, tenor, and Dr. William Carver Williams, bass. Their programmes have included selections from the "Messiah," "Creation," the "Inflammatus," from Rossini's "Stabat Mater," and "By Babylon's Wave," by Gounod.

But all God's angels come to us disguised;
Sorrow and sickness, poverty and death,
One after other lift their frowning masks,
And we behold the seraph's face beneath.
All radiant with the glory and the calm
Of having looked upon the front of God.

When we trace Him from the manger over which the hymns of heaven's joy are ringing, to the cross where His purpose to save embraces even death for man; and then, when we see that death cannot hold Him, that He bursts into life again as a victor over death, following such a history transacted in our view, we begin also to conceive the tremendous import of our own, the equally tremendous import also of our sin. If God, to renew the soul, moves a plan like this, what is it to be a soul, what is it to desecrate and destroy a soul? The conscious grandeur of his eternity returns upon the transgressor, and he trembles in awe of himself—himself the power of an endless life.—Horace Bushnell.

CHINESE AND JAPANESE.

There is no love lost nowadays between the two big nations of the Orient. The Koreans hate the Japanese because they have captured their country and are exploiting it for their own benefit. The Russians hate the Japanese because the men of the Sunrise Kingdom humbled their pride and destroyed their prestige, in the eyes of all men. But why do the Chinese hate the Japanese?

Count Okuma, creator of the Progressive Party and at one time Premier of Japan, has recently sought to answer this question. He puts the matter plainly and bluntly. "We have treated the Chinese with contempt," he says in effect, "and we have tried to influence them in our favor by assuming superior knowledge. If we would make them our friends we must conciliate them by tactful methods. We must study them and their conditions carefully that we may win their sympathy and confidence."

England and America have been eagerly watching the great changes which have already begun to take place in Old China, while Japan still regards her neighbor nation as hopelessly behind the times.

The consequence of this attitude is everywhere noticeable. "The Chinese love the Russians, but they greatly dislike the Japs," said an Englishman in Shanhaikwan, the border town between Manchuria and China. The day after this remark was made I saw a big burly good-natured Russian alight from the train on which I was a passenger, at a way-station in North China. His Chinese wife, her face wreathed in smiles, followed him out of the car, and in his arms he carried a round-faced little baby, who looked more Chinese than Russian. They had evidently been away on a visit and were just returning home, for they were given an ovation. A score of Chinese crowded about them, jabbering volubly, and showing especial interest in the almond-eyed infant. The Russian seemed as much at home as if he were in Moscow. Everywhere the Russians fraternize with the natives while the Japanese hold aloof.

A Japanese ship loaded with arms for the use of revolutionists was seized in the harbor of Macao a few months ago. The Chinese government for this action was obliged to apologize to Japan, but the boycott of Japanese merchandise and Japanese ships which followed showed how deeply the feelings of the Chinese were wounded. That boycott still continues, and many Japanese ships have sailed out of the harbor of Hong Kong without a package of Chinese freight or a single Chinese passenger.

The number of Chinese students in Japanese universities reached the amazing total of 16,000 two and a half years ago, but now there are less than half as many, while the number of students who seek the American and European institutions of learning is constantly and rapidly increasing. Japanese "missionaries" have been busy in all parts of China, seeking to teach the people to look toward Japan for all things. "Our interests are the same. We must make common cause. We are kindred nations; the foreigners are our natural enemies. Let us help each other." But these would-be teachers, who are really the paid emissaries of Japanese business and trading establishments, have not succeeded in opening the eyes of John Chinaman. He fails to see wherein the Japanese have proved themselves friendly.

In Manchuria the worst situation appears. Through the vast Land of the North hordes of Japanese of the lowest classes have poured in, and are living off the Chinese. Protests are utterly unavailing. The Japanese government is always suave and ready with specious arguments and excuses, but the migration goes on unabated. A new governor has just gone to rule Manchuria. He belongs to the grim, conservative element in Peking Court circles. What policies he will inaugurate for the control of the Japanese usurpation it will be interesting to observe. Dr. deBlois in the Standard.

CHEERFULNESS.

A laugh, to be joyous, must flow from a joyous heart; but without kindness there can be no true joy. And what a dull, plodding, tramping, clanking would the ordinary intercourse of society be without wit to enliven and brighten it! When two men meet, they seem to be kept at bay through the estranging effects of absence, until some sportive sally opens their hearts to each other. Nor does anything spread cheerfulness so rapidly over a whole party, or an assembly of people, however large. Reason expands the soul of the philosopher; imagination glorifies the poet, and breathes a breath of spring through the young and genial; but if we take into account the numberless glances and gleams whereby wit lightens our every day life, I hardly know what power ministers so bountifully to the innocent pleasures of mankind.—Archdeacon Hare.

Make the end of one work the preface for another, for in so doing you will avoid idleness, which is sin; and the mother of sins.

ALMOST HOME.

We are sailing into harbor,
 Sailing o'er a troubled sea,
 Storms and tempests sweep around us,
 Shoals and rocks are on the lee
 With our chart, and log and compass,
 Held by faith's dead reckoning,
 Homeward bound we're swiftly sailing
 To the city of the king.

We are sailing into harbor,
 Brothers, hear the Lord declare,
 There will be no griefs nor sorrows,
 No more trials, no more care,
 No more pain and no more crying,
 Listen, for the Saviour saith,
 No more sickness, no more suffering,
 No more parting, no more death.

We are sailing into harbor,
 And from out the golden gate
 We can hear the angel's vespers
 As the storms of life abate.
 Golden glories from the city
 Slant athwart the heavenly dome,
 And each balmy sunset zephyr
 Whispers, "One day nearer home."

—Selected.

HOW FAITH SAVES.

God, who makes each man different, desires for each perfection according to his own type and measure. To that end he works, without and within. The work is not ended yet—with some it appears as though it were not begun. They are opposing God at every point, and most of all in his wish and offer to live in their souls as the architect of personality that is to be. They have their own plans—or at least their own wishes. God is not in all their thoughts and to Christ they say, "We will not have this man to reign over us." The beginning of God's work in us, with our free consent and co-operation, is the beginning of salvation; and that free consent is faith.

Every man who cares for the higher things knows how helpless he is in isolation. Many of us are most in danger from temptation when we are most alone. Faith saves by putting an end forever to the moral helplessness and growing despair of the lonely man. It puts us in helpful and help-receiving relations with our fellowmen in the great companionships of the family and the church; but its chief service is to open the doors of our heart to the coming of the Holy Spirit. It makes us hosts of God.

Our strength and joy are in that divine companionship, and from it comes our security in all the dangers of our life. We hold that presence by our free consent. And that consent is faith.

Faith has little to do with doctrine, therefore, except as the few central and distinctive Christian teachings of Christ's life and death and resurrection prepare the way for an intelligent opening of the heart's door to Christ himself. The knowledge which faith comes to have is personal acquaintance. It is astonishing how little exact information about theology is needful in the child or the childlike man for an evident and joyful faith in Christ, the Saviour and the Friend. And there have been men who seemed to know all about all the creeds who gave little evidence of a personal relation to Christ. We need to make the object of our faith the companion of our studies, for free consent to his direction in all the work of life is faith.

This faith is the birth of the soul into a new world of companionships, motives and enjoyments; it is also a growing experience in which our lives are enlarged and perfected. Man is an active factor; but the giver of all good gifts is God. See, what a world of new and powerful motives he supplies to the growing soul! There is the sense of gratitude, the joy in helpfulness, the claim of friendship, the thought of all men's brotherhood, the expectation of the divine kingdom in which we shall have a place and part, the deepening charm of an unselfishness like Christ's. All this new world of motives, attainments, joys is opened to us by the offer of the divine companionship. All may be ours by the free and thoroughgoing consent of our own hearts. That free consent is faith.
 —Congregationalist.

Christ did not command His disciples to seek out a cross, or talk sentiment about it. He told them to take up the cross and carry it. They were not to choose it. It was there, in their lives, ready for them. It remains so today. Each man or woman, ready to obey Christ, will find the cross at hand, in daily life, waiting to be taken up. Many Christians prefer to sing about the cross, to sentimentalize about it, rather than to lift and carry it in the shape of a quarrelsome relative, or uncongenial work, or strict economies and daily self-denials in home life. The cross is not pleasant, never was, and never can be so. It means crucifixion, not talk. The reason that some Christianity is so unsubstantial and cheap and unsatisfying is that it uses the cross as an emblem and nothing more.—J. R. Miller.

A STRANGE LANGUAGE.

Forgiveness is a virtue possessed, in imagination, by many. Yet in reality it is the most divine of virtues, and the most rare in its fullness. It is difficult in an extreme degree, which, however, is only realized by those who try to exemplify it in the depths of their own souls, and agonize with the effort. The outward form of forgiveness, commonly practiced, amounts to little or nothing. Any man can pardon his enemy, to outward appearance. He can even, by strong will power, or in quick impulse, bring himself to do his enemy a good turn. But the forgiveness of the heart, the true, deep feeling of sympathy and pardon towards one who has done a bitter wrong or betrayed an intimate trust—this is a strange language, and a distinctly unnatural one to most human beings.

For this reason, most human advice as to forgiveness is confused compromise. A man of high character, writing recently on this subject, proclaimed the value of forgetfulness. To forgive, he insisted, one must forget. The injury or evil quality must be put out of thought. Then it could be forgiven. But what sore of forgiveness is that? It is more worthy of an idiot than of a strong man. Of course a forgotten thing can no longer rouse wrath. But neither can it be a ground for forgiveness. The wrongs that cannot be forgotten while life and memory last—these are the test of whether a soul can forgive. It is while one cheek is tingling that the other must be turned. It is the repeated, constantly present offense—seventy times seven—that must be met by constant, heartfelt pardon.

On a human basis, this is an unnatural requirement. It is distinctly felt to be so by children, those frank and natural thinkers. To teach a class of boys the words of Christ on forgiveness is to meet the natural man in open objection. And the objection is natural—and justifiable—on natural grounds. Forgiveness is a supernatural language. It has no place in animal life, or in the natural world. It is a divine word, that belongs to a different order of things. Even to stammer it is difficult. Yet just because it is divine and hard it makes an epoch in the soul when it is spoken. A man who can love his enemy is a Christian. He has passed from death into life. He has abdicated his own will, and welcomed the will of God. He has risen beyond the natural land into the atmosphere of heaven. He has spoken in his own soul the language that God speaks, above any language of men.

That is why Christ made such a point of forgiveness. No human code of ethics insists on loving an enemy. It gets as far, in many ethical religions—such as Confucianism and Buddhism—as recommending the return of good for evil, or refusing to be angered, or putting offenses out of mind. These are all reasonable, though high, ideas. But to pray for one's enemies, to love them in the heart, to die for them—such language is unintelligible to the merely human mind and reason. If throws the soul on the supernatural. And in just so far as the Christian evades the practice of Christ's forgiveness, and substitutes the man-made article, he loses the knowledge of what forgiveness really is, and loses its supernatural power to purify and ennoble his own heart.

For forgiveness means the life of Christ in the soul. No man has love enough to forgive an enemy. No man has love enough to meet wrong by more love. To try it is always to find one's self bankrupt. It is in that moment when the powerlessness to forgive in one's own strength is realized that the first word of the divine language must be learned by utter surrender to the heavenly powers; and the impossible, felt to be impossible, becomes possible through a spiritual reinforcement and transformation. Augustine's "Give what Thou commandest, and then command what Thou wilt" is the saintly saying that illuminates the way of forgiveness. It is a strange language—but a sweet one, for it is the language of heaven, not of earth.—Outlook.

LIVE IN THE PRESENT.

The only safe way is to live in the present tense. Yesterday we cannot reach except that we may repent of its sins and be forgiven, and the future has not yet come, and will be sufficient unto itself on its arrival. Today is our own. The duty of life with us is "now." To live humbly toward God, to live courageously and generously, reaching out our hands in a brotherly way and doing what good we can today is our privilege. Every day lived right will make it better tomorrow, whatever that may be. To live each day as though we only had the one day on earth—the one day in which to do good, the one day in which to praise God, the one day in which to be loyal to Christ, the one day in which to make the world happy—that is the way to live in order to bring something of the heaven in the present. And surely that is the way we ought to live; we who are only travelers passing through this world to our home beyond.—Selected.

NEW CHARTER FOR CHICAGO.

The so-called charter convention, to which has been committed the work of preparing for the city of Chicago a new plan of municipal government to take the place of the present conflicting and outgrown methods, completed its task last week. The result of its labors must now be passed upon by the state legislature. At the last moment it was decided by the convention to present the proposed new charter to the legislature in the form of eleven separate bills, a decision that appears to have met quite decided opposition from the representatives of the United Societies, the local organization, which is backed by the liquor interests and whose motto is personal liberty. The Record-Herald interprets this opposition as due to the removal by the separate bills of "the possibility of an agreement between the interest favoring a liberal policy of saloon regulation and those whose views can be swayed either for or against the saloon by a promise of support for other measures in which they are more directly interested," which means, in plain English, that the United Societies will, under the present arrangement, be prevented from "trading" with certain interests so as to obtain what the organization really stands for—freedom for the saloon to carry on its business without restrictions, or as few restrictions as possible. A clause in the new charter, modifying slightly the present method of applying civil service to city employees, has aroused the opposition of such efficient and stanch friends of reform as George E. Cole and Alderman William E. Dever, who contend that any letting down of the present efficient civil service law will result in disaster to the civil service principle as it has been carried out in Chicago. Alderman Dever holds that the effect of a breakdown in the civil service law on the police force alone would be most deplorable. The policemen, he says, "are afraid that if the present law is amended it will give the head of the department the power to tinker with the personnel of his force. The chief of police, of course, owes his elevation to a political clique. His power of discharge or reduction in rank of the men under him should be carefully limited, lest he use it to further political ends." The proposed measure referred to appears in Bill No. 7, which gives to the head of a department the right to remove from office any employee in that department, requiring such discharged employee, if he wants a hearing before the civil service commission, to make application for the same

within seven days of the time notice of his discharge is given him.

It would require too much space to give even the briefest synopsis of the proposed new charter. It may be said in general that it seeks to consolidate all the various governments of the city into one central government; to provide efficient methods of taxation; to arrange for the "recall" of inefficient or unworthy officials; to provide adequate means for registering the public will; to permit under certain restrictions municipal ownership of public utilities; to create a department of education with a board of fifteen instead of the present twenty-one; to confer the right of municipal suffrage upon women; to provide that the judges of the municipal court shall be elected once in six years. The eleventh bill, if adopted, would give to the city council the power to enact ordinances with reference to the observance of Sunday, including the opening of saloons on that day. The right of the council, however, in this matter of granting saloons Sunday privileges is subject to the approval of the voters of the city.—N. W. Christian Advocate.

SUCCESS OF A PASTOR EVANGELIST.

"The only discouragement which comes is that God has not given us forty-eight hours in the day to do the work he has forced upon us." Thus Rev. C. J. Hawkins sums up the end of an unusually prosperous year at Central Church, Jamaica Plain. With forty-five members received in two late communions and new families constantly joining the fellowship, this church is finding itself in a widening field. The Sunday afternoon services for men have been surprisingly attended, especially by many hitherto indifferent to such interests. The need for more workers has led to an earnest call for volunteers and organized effort. That this increased efficiency and prosperity is appreciated locally is proved by these words in the Jamaica Plain News: "Mr. Hawkins has, practically alone and unaided, brought about a successful revival of the sane and permanent kind in his church and this community. He furnished strong preaching, good singing was added, and the people came—a full church every Sunday night. This success is all the more gratifying because the minister in question was rather freely criticised during the Chapman-Alexander campaign for not being in sympathy with and joining in that revival movement. As a result of his own labors in his own way, scores have already united with his church and more are coming at the next communion."

THE MILITANT CHURCH IN THE MODERN CITY.

Monday evening, April 17th, The Chicago Congregational Club made its regular monthly banquet at the Auditorium, a reception to Dr. Ozora S. Davis, the new president of the Chicago Theological Seminary. Dr. Davis comes from a very successful pastorate in New Britain, Conn., and takes up his confessedly arduous work under most auspicious circumstances and with the hearty co-operation of all concerned. Of course there are both conservatives and progressives in the Congregational churches of the West, but seemingly Dr. Davis has already impressed his breadth of scholarship and evangelical fervor on both sides so that all truly feel in hearty sympathy with him.

In his address before the club, Dr. Davis sought to answer the question, "What should a militant church do in a modern city?" and in his answer made apparent his own ideal for the church and the seminary, or rather his "two ideals, an academic scholarship and a supreme loyalty to a living Lord." The whole address evidently captured his large audience and would be of wide interest to all churches. We give below the substance of some things he said:

In the first place, the militant church in the modern city must preach and be possessed by a mighty gospel of a living Lord.

Concerning this gospel there must be no doubt or question and in its proclamation there must be the complete devotion of men who are properly trained. Within the last fifty years human thought has passed through a profounder revolution than ever before experienced in history. The minister has become obliged to feel his way against many currents of thought and against counter currents where easily he might be carried off his feet. In an age of readjustment and revaluation he must ever be seeking to conserve and save the truth, to conceive and utter the truth, as needed for this age. And now that we are passed out of the critical age into a period of conserving and reformulating the truth, the supreme task of the church is still the task of preaching. And for this supreme task, first of all, chosen men must be sent to the seminary by the homes and schools and colleges—the very best men that can be found. And then, as the second thing these men must be adequately trained. One of the causes of the weakness of the ministry is that we don't think the truth through to the end and the bottom. Shipshod scholarship is the reason for weakness; I'll have none of it! There must be adequate scholarship, but also that scholarship must be dominated by a passion for Jesus

Christ. The morning papers brought me a great sorrow today. Yonder in Adana my young Timothy, the man on whose head I laid my hands in ordination and consecration to the foreign field, was shot dead in the streets. He was still a member of our church at New Britain; his kindred and friends are there in sorrow tonight. I could hardly be content to give up the pastorate if I could not feel that I could go to the seminary and call for volunteers to go and take Roger's place at Adana! The churches and the seminaries need religion, need spiritual dedication. These two ideals I have for Chicago Seminary,—an academic scholarship and a loyalty to a living Lord Jesus.

The second great thing which the militant church must do in the modern city is somehow, more definitely than in the past, to relate its great doctrines to conduct. It must "make good" and make real its creed. Somehow we need to get a clutch that will hold us in relation to life. We are not belted up with the great living realities of the world in which we live. We must intensify our work. It is not enough to feel the pervasive thrill of a fine emotion, the consciousness of the infinite, unless that emotion becomes a motive to action. All our doctrines and our inspirations must be brought to bear in definite points on conduct and life.

And the third great duty of the militant church in the modern city is to offer a democratic basis of fellowship. Here in America where democracy is on trial it is in the churches of our faith and order that the supreme test is being made. Foreign missions have become home missions. The Chinaman and the Armenian are living in the same block with many of us in Chicago today, and the test of our democracy is the test of our Christian brotherhood in welcoming such to our fellowship. And so I say the militant church in the modern city must preach a positive gospel in the terms of modern life—a gospel which possesses and inspires ministers and members. It must belt its preaching and its profession for the problem of life; it must offer a program for the problem of modern society and "make good" its creed; and it must have a democratic basis of fellowship.

C. A. O.

Every generous nature desires to make the earning of an honest living but a means to the higher end of adding to the sum total of human goodness and human happiness.—Frances E. Willard.

WHAT IT COSTS IN PRODUCTIVITY.

By Wilbur F. Crafts.

Intelligent people have learned that intoxicating beverages cost the American people directly \$1,500,000,000 a year, and as much more for the consequences in crime and poverty, but until this year we have never had a scientific statement of the loss of productivity. Dr. H. S. Williams, in McClure's Magazine, recalls the recent experiments of German physiologists on the employes of a great printing establishment, by which it was shown that even so small an evening indulgence as thirty-five grammes of alcohol, which he forgets to tell us means two or three glasses of beer, reduced the amount of typesetting one-tenth, not to mention loss in quality by mistakes. Now it happens that thirty-five grammes is a little less than the average consumption of alcohol for the adult inhabitant of the United States, so that we are able to say with positiveness that the loss of productivity in the country at large through alcohol is the Devil's tithe. This is a serious addition to the indictment of alcohol, for the productivity of the nation is in the total a sum so vast that we are adding a figure to the losses through drink probably not less than the cost of the alcohol itself. For example, the average wage of the United States per day is probably not above \$2, which would make the loss of one-tenth mean 20 cents less for each adult worker, while two or three glasses of beer would cost less than that. It looks as if the total loss from drink, adding to the original purchase price the cost in crime and poverty, and loss of productivity, would fall little short of \$4,500,000,000.

This is the side of the case that appeals to the employer and to the public, showing their losses, but the new item of statistics has also strong personal significance for the workmen. As thirty-five grammes is the average daily consumption of adults, and as a large majority of the women do not use intoxicating beverages, and a considerable minority of the men besides, it is certain that those who do drink, drink a good deal above thirty-five grammes, so that the drinking men on an average take from their employers more than one-tenth of the productively for which they are paid. For example, a man is to be paid \$2 tomorrow, and tonight takes three or four glasses of beer, not enough to make him visibly intoxicated, yet he is nevertheless withholding by that act more than one-tenth of the services which he has sold for the day's wage. It will be seen by thoughtful men that his evening glass is only an in-

direct form of robbing his employer, as real robbery as if he had taken 30 or 40 cents out of his employer's till.

Here is a point where science and business produce a mighty confluence of arguments and this is but one of the many recent experiments of German physiologists that have persuaded Emperor William and President Eliot at seventy years of age, that they have been wrong in thinking a self-controlled gentleman has a right to drink wine or beer occasionally.

Washington, D. C.

A NEW APPRECIATION OF THE CHURCH.

Bishop Lawrence has recently spoken of the fact that there is coming a reaction from that "pleasant individualism" which has made so many people in recent years indifferent to the church as an institution. He thinks that right-minded men and women are not at liberty to ignore the claims and obligations of an institution which has so long blessed the world, and which might be made a still greater instrument for good if it could only have the active sympathy and co-operation of the persons who at heart believe in its ideals and aims. Dr. Lawrence speaks not primarily in the interests of the Episcopal Church, of which he is such an influential member, but of our common Christianity. We wish his words might go home to a good many men whom we know and meet from time to time in social relationships. They care for the moral betterment of the community. They listen eagerly to discussions of movements bearing on personal and corporate righteousness. Many of them are as exemplary husbands, fathers and citizens as is the average church member. Why, then, do they hold aloof from organized Christianity any more than from educational or philanthropic organizations? If they have come to look upon certain churches as inert, unprogressive, unproductive, cannot they find among all the varied types today one suited to their tastes and convictions? Find out, if you can, church people who read this paper, why your neighbors and friends do not stand with you in the work and worship of the church. No form of revival effort counts for more than the tactful, patient approach to those who by inheritance, training and by the promptings of that which is best within them belong in the ranks of the Christian organization.

Only one institution in human society carries the dew of its youth, and through the conflict of the centuries still chants its morning song. It is the religion of Jesus.—John Watson.

CHICAGO BAPTIST CHURCH NEWS.

Normal Park.—Pastor Anderson and the church are looking forward to the greatest meeting of the Chicago Association ever held, on June 3 and 4. Dr. Soares gave his dramatic recital on the book of Job on Sunday evening, April 26, and the Anderson Bible class of 150 members will study this book during the next three months. The class has planned an evening when the boys of ten years and over will be their guests and will be given a good time with refreshments. The special feature of the evening will be an illustrated "Health Talk on Sexual Hygiene," by Dr. A. R. E. Wyant, M. D. The men of the church are feeling a growing responsibility toward the boys, and believe that such a service, addressed by a properly qualified medical man, will be very helpful to the fathers as well as the sons. This is a responsibility that should be made a regular feature of the men's work in our churches.

Harvey.—Within the year the church has reduced its debt, improved its building, pruned its church list, and added quite a number to the membership. Pastor Rees baptized five persons April 4, and more coming.

Aurora.—The work at the First Church is making good progress. The pastor gave the hand of Fellowship to five new members April 4. There were fifty men in the men's class. Pastor Marsh will deliver the annual Easter sermon to the Knights Templar. The Baptist City Mission Society of Aurora is doing splendid work on a new field. Miss Olive Blunt is working under the direction of the society as city missionary, and is organizing a fine work.

Hyde Park.—Dr. Jackson resigned as pastor on Sunday, April 25, to accept the pastorate of the church at Sharon, Pa., recently made vacant by Rev. Mr. Purkiss. The annual meeting was held April 14. As is the custom it was preceded by a banquet provided by the ladies. Prof. Nathaniel Butler presided as toastmaster, introducing the various individuals who presented the reports showing the activities of the year. These indicated the steady progress which continues to be made under the strong leadership of Rev. John L. Jackson, D. D., whose term of service of twelve years has been so signally blest. He has shown great ability and wisdom, as one task after another has been met and performed. He has seen his people build both chapel and church. He has seen the membership increase threefold. And, as each year closes, he is conscious that the church machine is in splendid working order, no friction being apparent in any of its parts, the harmony of the members bearing testimony to the prudence and skill of the spiritual guide. A few items from the reports may be mentioned: There is a net loss of seventy-four in membership, largely due to a pruning process by which sixty-two names were dropped in a careful revision of the rolls. The total now stands at 815. The outlay during the past year was approximately \$12,000, this including current expense items and reduction of the bonded

debt. In addition there were gifts for benevolence aggregating \$4,500. The budget for the opening year calls for \$10,500, larger appropriation for music representing the advance over the previous year. The definite policy of reducing the bonded debt in some degree each year has been established, and, as an earnest of purpose, a special subscription of more than \$1,600 was made by those present. What such a subscription means is indicated by the statement that of \$1,597 pledged in the same way a year before, all but \$10 was paid, and that is promised soon. The total indebtedness for the church building is a little less than \$34,000, well provided for in popular bonds. The hope of the members to make the building a place of activity every day in the year bids fair to be realized, figures for the first three months of 1909 showing that 209 meetings of one kind and another were held within the walls, an average of about two and one-fourth daily.

La Salle Ave. Church.—After a brief introductory service, on Easter Sunday, the different departments of the Sunday school marched into the auditorium of the church. The room was beautifully decorated. A short program was presented, followed by an illustrated talk by the pastor. A good congregation was present to hear Pastor J. Y. Montague's sermon of acceptance, and the fine music by the choir. A still larger congregation gathered in the evening to witness a unique baptism and service. By special arrangement three congregations took part. At nine o'clock the Finnish Baptist congregation came from the Sunday-school room, where their service was held. Pastor Montague then baptized two men. Following this the Finnish pastor baptized three candidates. Later the pastor of Grace M. E. Church baptized a young lady. A training school visitor began work on the field April 16. Tuesday, April 27, at eight p. m., Dr. P. S. Henson delivered his famous lecture on "Grumblers" at the church. An offering was taken to defray expenses.

Roseland.—Our Easter offering came off fine. There was much guessing as to the mysterious giver of \$1 for every \$4 contributed by the entire church and congregation. No one knew. A fine congregation was present to see who it would be, and all gave liberally. The amount given by the church amounted to \$1,363.50. The unknown giver proved to be Mr. John Hales, one of the largest contributors of our church. He came forward and gave \$341 making over \$1,700 with which to begin our rebuilding.

Memorial Church.—The church held four special services during the week prior to Easter and has for some time been holding a brief and has for some time been holding a brief Sunday evening after-meeting in which the people have shown marked interest. Congregations large and on Easter Sunday filled the auditorium both morning and evening. The day was marked by special interest. In the morning sixteen persons were baptized and in the evening an Easter music program was given. A men's league recently organized gives promise of new efficiency in several departments of work.

A fine spirit of coöperation prevails throughout the church. The annual meeting of the church occurs on May 12.

Evanston.—Easter Sunday was observed by the church by an appropriate sermon by Dr. Greene and the baptism of eight candidates. The auditorium was beautifully decorated with plants and flowers.

Lexington Avenue.—Pastor M. P. Boynton is preaching a series of sermons through April upon "April Showers." The themes are: "Showers of Power, or Does Prayer Make a Difference?" "Showers of Tears, or Is Seriousness a Sin?" "Showers of Blessing, or Are There Special Providences?" and "Showers of Knowledge, or Can Man Know God?"

Eastern Avenue, Joliet.—On April 4 Pastor Sayles baptized twenty-two persons and at the Easter service thirty-four new members were welcomed.

Logan Square Norwegian Church.—This church closed the biggest quarter, financially, in its history April 1, except five years ago, when it dedicated its house of worship. During the quarter the church has raised its apportionment, all current expenses due, \$300 for the Norwegian-Danish Church in greater New York, \$100 for a Baptist theological school in Norway, \$30 for the Women's Baptist Home Mission Society, besides gifts of money to its former missionary, and for local beneficence—a total amount of close to \$900. Considering that this church consists of only wage-earners, not one earning \$150 per month, and that eight years ago it was in an almost helpless condition, there is cause for encouragement. The church consists of 200 resident members, so that \$4.50 is the average contribution for every resident member during the first three months of 1909. The church has extended a call to Rev. P. Stiansen, of Brooklyn, N. Y. Easter Sunday was a great day, made helpful by flowers and singing and special exercises.

La Salle Avenue.—Rev. J. Y. Montague closed his work at Hiawatha, Kan., on March 28, and on Monday evening the church tendered him and his family a farewell reception. On Tuesday morning he started for his new field of labor where he conducted the services as pastor on April 4, preached his sermon of acceptance and administered baptism on April 11. We welcome him to abundant labor in Chicago.

Joliet.—During the past three weeks the Eastern Avenue Church has been holding special services. For one week the pastor preached to the church members. Then Pastor Marsh, of Aurora, conducted services for two weeks. The meetings were sane and free from sensationalism. The membership has been aroused and many have come to the decision point. We were highly pleased with the work of Mr. Marsh, and grateful to the First Church, of Aurora, for allowing him to come with us for two weeks.

First Church.—Dr. Austin K. de Blois has just entered upon the seventh year of his pastorate. During these six years, the entire

amount for current expenses has been \$81,502 and the beneficence of the church and its organization has aggregated \$41,690, making a total expenditure of \$122,252. The additions to a total church have numbered 464, of which 221 were received by baptism. Land has been purchased and a new building erected on the Raymond Mission field. There is no debt on the church property. During the past year the expenditures for current expenses were \$13,329 and for beneficence \$11,360. The church contributed last year for beneficence more than in almost any year of its history. All organizations are doing effective work. The reports given at the recent annual meeting showed a fine state of efficiency in every direction. The Sunday-school reported an increase of forty-nine in average attendance per Sunday over the previous year. At a meeting on March 18, attended by sixty of the officers of the church and its auxiliary societies, it was decided to recommend to the church the raising of \$12,000 for the repairing and decorating of the entire church edifice. This recommendation was unanimously adopted by the church on Sunday morning, March 21. Dr. de Blois has given himself with entire devotion to the work of building up the church, and notwithstanding the changes of population which are noticeable in the field is conserving every interest of the church and leading it forward aggressively, wisely and successfully.

Ogden Park.—We raised our apportionment according to the budget plan which is several times larger than our former benevolences. The finance committee are after \$300 to meet street paving, insurance and repairs on the building, and their scheme is taking. On the evening of May 7 well filled boxes are to be opened for the above purposes. It is also the second anniversary of Pastor Dewey's pastorate, and there will be a reception for the half hundred and more new members received in the last few months. The B. Y. P. U. is full of life and well attended. The young men's Bible class has affected an organization and formed a ball team. The choir is steadily improving along with other departments.

Belden Avenue.—A neat blotter announcement, with half tone of Dr. Earl, announced the series of gospel meetings continuing from March 21 to April 11. The pastor was assisted by Drs. Dixon, Myers, MacLaurin, Matthews and others. The word sent out was: "We invite the sick, the lonely, the despondent, the poor, the worried, the unemployed, the tempted, the sinning, and all others without distinction."

Impulses to admire what is true, to sympathize with what is sad, and to be reconciled to God, are in themselves excellent, but let it be clearly understood that though Christianity may begin with feeling, it must end in practice, and that the best thing for an enthusiastic person is to ask this question, Am I ready to share Christ's cross?—
John Watson.

PERSONALS AND ITEMS OF INTEREST.

Rev. W. Kirke Bryce of South Bend, formerly pastor of the Fourth Baptist Church, has resigned his pastorate in order to accept the call of the church at March Combe, England.

Rev. Dr. H. Francis Perry of Jarvis Street Baptist Church, Toronto, and formerly pastor of the Englewood Church, has resigned to accept the call from the First Baptist Church, Vancouver, B. C. Dr. Perry visited his Englewood friends the last of April on his return from the coast and advised them of his contemplated change.

Prof. and Mrs. J. W. Moncrief of the Divinity School, have sailed recently for a vacation abroad.

Rev. W. H. MacLeod, former pastor at Humboldt Park Church, while a student at Divinity School, has accepted the call of the First Church, Woodstock, Ont., which as a college town offers a fine field of labor.

President Leavitt of Ewing College, is in receipt of a letter from the secretary of Mr. Carnegie which reads as follows:

March 27, 1909.

"Pres. J. A. Leavitt,
Ewing College, Ewing, Ill.

"Dear Sir: Yours of March 24 received. Mr. Carnegie has now authorized his cashier, Mr. R. A. Franks, Home Trust Co., Hoboken, N. J., to arrange payments on the library building for Ewing College, as work progresses, to the extent of \$10,000. Please communicate with Mr. Franks.
Jas. Bertram, Private Sec'y.

Dr. B. A. Greene, of Evanston, Ill., will preach each Sunday in his own pulpit until May 29 on which date he is to be the university preacher of the University of Chicago. On June 6 he preaches the baccalaureate sermon at Pillsbury Academy, Owatonna, Minn. After closing his notable pastorate at Evanston Dr. Greene who, the other day, was appropriately called our "Baptist Emerson," will become one of the lecturers at the Divinity School of the University of Chicago and also assist in other service at the university.

Rev. J. H. Carstens, of the University of Chicago Divinity School, has accepted a unanimous call to become the pastor of the church at Austin, Minn., pastorate to commence May 1, 1909.

Word has been received of the death of Rev. Frances E. Townsley at Portland, Ore., on April 9. Her sudden death was from heart trouble. She was widely known in Michigan and the Middle West and greatly loved and honored for her consecrated talent and faithful ministry in the churches as pastor, evangelist and temperance advocate.

It is worthy of note as well as a matter of universal denominational interest to know that Dr. P. S. Henson, following his efficient service in the wide, aggressive budget campaign just completed, was the university preacher at

the University of Chicago for three weeks in April. His service at the university aroused more than usual interest and received the fullest endorsement of the university students and faculties. There are few men today who receive a larger or more attentive hearing than he and few who have greater power of adaptability to the best thought of the time or the most advanced methods of present day aggressiveness. While acting as university preacher Dr. Henson also supplied on Sunday evenings, the Kenwood Evangelical Church and addressed ministers' conferences, Y. M. C. Associations and was one of the speakers at the Baptist Social Union on April 6. He has no signs of wearing out nor of rusting out.

The series of topics from Bunyan's Pilgrim's Progress is proving to be a very interesting and instructive feature of Baptist Young People's Union meetings. An illustrated service on this great allegory has proved helpful in impressing these characters, made immortal by Bunyan. Any society planning for such a service can secure a set of sixty finely colored stereopticon views by addressing A. R. E. Wyant, M. D., 606 W. 69th street, or phoning office: Wentworth 871, or residence: Normal 3165.

Mr. F. W. Peabody, a prominent lawyer of Boston, Mass., who has carried on a warfare for the past ten years upon Christian Science which he terms "the most stupendous and wicked and harmful fraud that ever masqueraded in the garb of religion," is to take the lecture platform and expose Mrs. Eddy's pretended religio-medical system in all the larger cities throughout the land.

In a recent meeting held in the Jerusalem Chamber at Westminster Abbey, London, the Archbishop of Canterbury, Dr. John Clifford, of London, and others spoke strongly in favor of the movement for a memorial window to John Bunyan in the Abbey. Of the \$5,000 proposed for this memorial, already more than half has been pledged.

Professor George Cross, of McMaster University, Toronto, Ont., at present teaching in the University of Chicago, has been elected Professor of Theology at Newton Theological Institution, Newton Center, Mass. Dr. Cross won his Ph. D. degree at the University of Chicago. He is regarded as admirably adapted to the position to which he has been chosen and which he doubtless will decide to accept.

President Harry Pratt Judson, of the University of Chicago, expects to spend the summer in Europe. He will not leave, however, until after the adjournment of the Northern Baptist Convention.

The Woman's Baptist Mission Union held its regular monthly meeting April 13, at the Western Avenue Church, over 300 women being in attendance. The morning program consisted of a symposium on the membership crusade as follows: "How Our Circle Did It," Mrs. G. B. Simpson, Hyde Park; "What it Means to Our Circle," Mrs. W. G. Bennett, Austin; "What it

means to the Boards," Mrs. W. E. Chalmers, Morgan Park. The exercise was most practical and full of new ideas. At the afternoon service two addresses were delivered by missionaries of the foreign and home societies. Mrs. Inez V. McGuire, of Burma, spoke on "Burmese Work After Ninety-six Years," and Miss Bertha Nicolet, of Detroit, spoke of her work among the French population of that city. The next meeting will be held at the Englewood Church, on May 11. Mrs. F. W. Johnson, Rec. Sec'y.

A. R. E. Wyant, M. D., of Normal Park, has been giving a number of lectures on psychotherapeutic and historical religious subjects. He lectured recently at the Oak Park Methodist Church, Emerald Avenue Presbyterian Church, and the Kenosha, Wis., Young Men's Christian Association, where some months ago he had spoken on "The Sovereign Cure of Worry."

The Young Woman's Mission Union at its last quarterly meeting had representatives from fifteen churches. Upon resignation of Miss Josephine Brabrook as corresponding secretary, Miss Julia Larson, of Bethany Church was elected to fill the office. By a unanimous vote, members of societies are to wear at their quarterly meetings a ribbon badge showing the church from which they come. The speaker of the evening, Dr. J. B. Thomas, gave an interesting talk on "Porto Rico as Seen from the Saddle." Dr. Thomas spoke of the great opportunities for doing missionary work in this island and of some of the changes that had been made politically, educationally, socially, and religiously in the last nine years, for its religious conquest of Porto Rico began just nine years ago. The next meeting of the Union will be held May 18, at the Lexington Avenue Church. The young ladies from the training school will be present, and conduct a model missionary meeting.

"Chicago Day" was observed on April 18, when there was a general exchange of Baptist pastors at the morning service. The general theme discussed was the work of Baptists in Chicago, and the plan was helpful to the work of the Chicago Executive Council, whose next meeting will be held at the Immanuel Church on Friday evening, April 30. The Council rooms are at 168 Wabash avenue.

Dr. R. N. Van Doren read the paper before the Ministers' Conference on March 29, on "The Making of a Minister." It was shown what is included in a call to this work. The period of preparation for the work, the qualifications needed in the work, and the intellectual and moral trends possible from it, with the qualifications essential to a complete and rounded ministry were indicated. The conference elected officers for the coming six months as follows: President, Dr. A. K. Parker; vice president, Rev. C. H. Snashall; secretary, Rev. Henry Proctor; treasurer, Rev. C. B. Allen; committee of arrangements, Rev. D. T. Magill, chairman; committee on introductions, Rev. A. F. Peterson, chairman. Dr. Parker later declined to serve and Rev. Mr. Snashall was elected president.

The Conference was addressed on April 5 by Dr. C. B. Mitchell, of St. James Methodist Church, on "The Dignity and Humility of the Ministerial Office." Professor Foster was asked to present a statement defining his position as to his belief in the duty of Christ, but claimed his Baptist rights by declining to give such doctrinal statement.

WOMAN'S BAPTIST MISSION UNION.

The Union will meet Tuesday, May 11, at eleven a. m., at the Englewood Church, Stewart and Englewood avenues, near 63rd street. Transfer from any of the north and south surface lines to 63rd street, get off at Stewart avenue and walk one block north; or take Englewood elevated to 63rd street and Harvard avenue walk one block west and one block north. Luncheon will be served at 12:30 for fifteen cents per plate; the afternoon session will begin at 1:45.

The Union has always been a pleasant meeting place for old friends. The renewing of acquaintances of past years has been one of the most delightful features. So a special reunion day has been planned for May 11, when it is hoped that all old friends of the Union will make special effort to attend and meet others who were active in the years of the old "Home Mission Union" and "Foreign Mission Quarterly." Mrs. John Chapman will give an historical sketch, another ex-president will lead the devotions, and the roll of the ex-presidents will be called. As it is the intention to introduce mission study into the Sunday-schools as rapidly as possible, Sunday-school teachers are earnestly urged to be present at the meetings of the Union.

—Mrs. A. R. E. Wyant, Cor. Sec.

THE CHICAGO BAPTIST ASSOCIATION.

The Association holds its annual meeting this year with the Normal Park Baptist Church, Thursday and Friday, June 3 and 4. The committee is at work on the program and hopes to get subjects and speakers that will interest and instruct all who come. Theorizers will have no place or position on the program. The committee is selecting men and women who know where of they speak. The Sunday-school will have more time than usual this year. Two hours are being set aside for this important work. The Sunday-school committee of the association is hard at work investigating the actual condition of our Bible schools in order that practical suggestions may be made at our annual gathering. This committee will co-operate with the program committee in arranging subjects and speakers. The young people's work will not be slighted. It will have a large place on our program. Practical men will take up the Budget and discuss the principles and methods that have been actually tried and found successful. A few will give testimonies as to how they did it. The women will have two hours instead of one. The program committee recognizes the fact of the great work the women have done in securing their unsurpassable training school building during the Association year.

in view of the importance of their great enthusiasm in their special work and in view of the significance of their service for the Kingdom in general and our city in particular, the committee has felt that the women deserve more time on the program.

The men will have Thursday evening—the whole session. We expect that at least five hundred men will be present that evening. The executive committee of the Baptist Brotherhood is co-operating with the program committee to make that session the greatest of its kind ever among the Baptist men of Chicago. Seats will be reserved for the men's classes and Brotherhoods that will designate the number of reservations wanted, and come with as many men as the reservations called for. These reservations should be sent to the undersigned not later than June 1. Reservations will be good till eight p. m. June 3. We want the co-operation of all the men's organizations of the city.

The problems of our own city will be discussed as well as the larger questions of our denomination. The entertaining church will welcome cordially the Baptists of the Chicago Association. Dr. Shailer Mathews will preside as moderator. The annual sermon will be preached by Pastor William S. Abernethy of Berwyn. Remember the dates: June 3-4, 1909. Delegates and visitors desiring entertainment for the night should send their names to the undersigned at least five days before the meeting.

Frank L. Anderson,
6813 Union avenue, Chicago.

A DENOMINATIONAL EXHIBIT

The unqualified success of the denominational exhibit at the North Shore Church on the evening of March 30, and the unusual interest which it called forth, completely vindicated its educational value.

The interior of this attractive church presented the appearance of a miniature cement or business show. The Northern Baptist Convention was admirably represented by a splendid exhibit of the Publication Society, with charts, pictures and literature from the missionary Union and Home Mission Society. Other features of interest were many and varied. A collection of photographic reproductions of old papers dating back a half a century and autograph letters from distinguished men from the Standard office attracted interested groups of people. In the opposite corner a pretty booth hung with Chicago pennants and patriotic colors and furnished with birdseye and panoramic views of the university grounds and buildings, and presided over by a young lady in the academic cap and gown, adequately represented the place of the divinity school in the denominational life.

One of the chief centers of attraction at the exhibit was the practical reproduction of some of its rooms, arranged by the Chicago Baptist Hospital. Cots, tables, and the most modern appliances including an up-to-date incubator, represented in a graphic way the present equipment of one of the important Baptist institutions of this city. A corps of nurses in the

regular uniform added to the effectiveness of the scene.

The entire lecture room was taken up with the exhibit of the women's work. Other interesting exhibits were those of the B. Y. P. U., the Brotherhood, the orphanage, and the old people's home.

The formal program of the evening consisted in an attractive exercise by the students from the Training School, a series of fine stereopticon views provided by the missionary rooms, and a stirring and characteristic address by Dean Shailer Mathews, of the Divinity School, who thrilled everybody present with his fresh exposition of the vital principals of Baptists.

Ingram E. Bill.

CHICAGO BAPTIST SOCIAL UNION.

The last meeting of the Union was held on April 6. President Judson spoke on the University of Chicago, and Professor Soares on "The Divinity School and the Denomination." The Standard gave an excellent resume of the addresses, as follows:

Dr. Judson said that he was glad to speak before the Social Union, which had always been the university's warmest friend, especially in view of the many strange and fantastic ideas with reference to the university which prevail. One good woman recently telephoned to him, supposing that the university occupied a single house. Some people think that it is nothing more than a glee club. Others apparently believe that it is intended to promote football. Dollars do not make a university, however necessary they may be to its success. The university is not a mass of students. The University of Chicago is not ambitious to have the largest number of students, but it is anxious to have the largest number of students of good quality. The university is, first of all, a body of scholars engaged in the serious pursuit of truth. In such investigation members of its faculty have made notable achievements. He cited those of Professor Michelson, who received the Nobel prize; those of Professor Ricketts, who discovered the germ of spotted fever; those of Professor Henderson, who is recognized in two continents as an authority in the subject of criminology. Again, the university, in the highest sense, consists of a group of schools for graduate students. Then there is, thirdly, the college, having the usual characteristics of such a school. The university is ambitious to be worthy of recognition and support. It is entitled to be justly and generously judged by its friends upon what is really said and done by its teachers and conductors rather than by what is sometimes said is said of ridiculous and malicious reporting by the Chicago papers. Baptists, he declared, believe in freedom of thought, and the university extends freedom of thought, and the university extends to its professors absolute freedom to express their opinions. The university belongs to the Baptist brotherhood, not that it teaches Baptist chemistry, not that a microbe discovered by its biologist is to be labelled bacillus Baptistus, but in the sense that in the university Baptists are trustees for the community.

Professor Soares asked: What is the denomi-

ination? The question cannot be answered off-hand. It is not a half-a-dozen persons or any one person. When we think of the denomination, we must remember the Baptist heroes of the past, those who have laid down their lives for spiritual liberty; we must remember the Baptists of the present, and cannot forget the innumerable company coming after us. The Divinity School has a relation to Baptists, past, present and future. The Divinity School is, first of all, a professional training school. The denomination has a right to expect that there shall come forth from this school graduates who shall hold forth the truth, shall be religious leaders and teachers. The really significant thing is that the Divinity School has met this reasonable demand. Its men are winning their way in evangelistic service, and every sphere where the Christian minister is called upon to serve.

The Divinity School is also an institution for research. We would not have a university, whose object is scientific research, exclude from the department of religion the opportunity for scientific investigation of the truth. Here, too, the Divinity School makes good. Dr. Henderson has made for himself a position of authority in the matter of sociology; Professor E. D. Burton is known as a commentator the world over. The publishers of the most scholarly commentaries now being produced chose as editors three men from the Divinity School, while seven of its members are editors of a new authoritative Bible dictionary. Dr. Soares then went on to touch upon a somewhat delicate matter. Without naming him, it was seen by his references that he referred to the recent newspaper reports of Professor George B. Foster's views. Although Dr. Foster is not a member of the Divinity School faculty, it was only fair that truth should be spoken with regard to him and to his position. Following are the exact words of Dr. Soares in this respect:

"The absurdities of the newspaper misrepresentation would be funny if they were not so serious. Men who are devoting themselves to the study of truth are traduced, and represented as enemies of the faith for which they would give their lives. We may as well be frank and speak face to face. The last instance of this shameless misrepresentation is in all our minds. Two of my friends have spoken of it to me, making, to be sure, the guarded statement, 'If the professor is correctly reported.' Why do they not know that the chances are always a hundred to one that the theological professor is not correctly reported. Correct reports of religious discussions would seldom make good copy."

"I read in the newspaper the other day, as you all did, that my friend and colleague, a man whom I love and honor, who is no less a great Christian than a great scholar, who has talked to me often of his sense of the eternal significance of Jesus Christ to the world—I read that this man had stated in a sermon that the world would be better off when Jesus was forgotten, or some such rubbish. Of course I knew that he did not say it. I knew that he could not say it. And the whole Baptist denomination ought to have known that he could not say it. But the objection is made, why, then, does he not deny it? Well, it is a sorry task to try to catch up with

a newspaper lie. Yet in this case, he did write a letter to the paper, stating that he had said nothing about the gospels being out of date, and adding, 'On the contrary, I urged that essential values were introduced into the world by Jesus Christ, and made an argument for the permanent service of those gospels to humanity.'

"That ought to settle it, if we have any confidence in one another as brethren. As a matter of fact this particular instance is so outrageous that the manager of the newspaper has severely censured the copy reader for his headlines. But the other papers are still snarling, notwithstanding the denial. One of the journals printed a series of alleged interviews with various university men on the subject, which were absolutely false, no one of the men having ever been seen by the reporter. Is it not time that we began to take the newspaper reports of the utterances of our brethren at their proper worth? No newspaper man would ever give credence himself to such statements, whether in his own, or in some other paper. Indeed the journals freely use the disparaging expression, 'it is only a newspaper report.'"

"The Divinity School has a right to expect from the denomination that the character and faith of its scholars, who are seeking to do their duty as students of the truth, shall not be estimated by such utterly fallacious criteria."

The following officers were elected: President, L. A. Trowbridge, Evanston Church; vice president, J. P. Ahrens, First Church; secretary, O. V. Stookey, La Grange Church; treasurer, T. J. Bolger, Fourth Church; auditor, Wm. Clancy, Memorial Church; directors, S. C. Jennings, R. N. Van Doren, George A. Critton, F. W. Johnson, M. P. Boynton, E. E. Vaughan and L. L. Henry.

Yes, life is a game. . . . The rules of it have been made independently of men, but they are absolute and we must obey them. These rules are the laws of nature, the laws of health, the laws of intellect, above all, the laws of God. . . . Disobey them and you make of life a misery and of death a ruin.—Frederic W. Farrar.

Why Go Elsewhere?

When your own book store can supply all your wants in the book line, as well as everything in the line of Church and Sunday-school help. Visit our New Quarters and see one of the finest display rooms in the west.

Chicago House, Charles L. Major, Manager
168 WABASH AVENUE, Third Floor

American Baptist Publication Society

BAPTIST YOUNG PEOPLE'S UNION.

Chicago Association.
Officers.

President—G. Herbert Bell, 6339 Champlain Ave.
 Vice Presidents—John Ruthven, 3958 Michigan Ave.; Frank W. Van Keuren, 356 Jackson Blvd.
 Secretary—Harry C. Pratt, 6807 Anthony Ave.
 Treasurer—J. C. Peebles, 1278 W. Monroe St.
 Division Presidents—North, A. F. Sigwart, 212 E. Monroe; West, Jas. A. Civis, 1670 Grenshaw St.; South, Ed. C. Wilson, 221 E. Adams; Englewood, B. H. Moore, 7843 Winneconna Ave.

CHICAGO BAPTIST EXCURSION.

Day—Saturday, June 19, 2 p. m.
 New Steamer—"The United States."

Room for everybody. 2,000 Baptists from the Baptist churches to go. Tickets—adults, 75 cents; children, 40 cents. Proceeds for the work of the Baptist Executive Council and B. Y. P. U. Don't forget the date, Saturday, June 19, 1909. Every Baptist pastor will work for the largest delegation from his church.

Every Sunday-school will be there in large numbers.

Every B. Y. P. U. Society will be represented.

Don't forget the object—To help our Baptist work in Chicago.

"Our Great Baptist Excursion."—For the past four years the Baptist Young People of Chicago have made an annual excursion to Michigan City. At no previous year have they been able to secure the use of the boat alone for our Baptist people, but this year the City Board has contracted for the new steamer, "The United States," for our Baptist organization. The proceeds from the sale of tickets in the past years have been used for the work of the B. Y. P. U. only, 20 cents on each ticket sold in a district going to that district and all above 20 cents made on all the tickets sold in the association going to the expenses of the City Board. This year the city officers have voted to give to the Baptist Executive Council from their share of the proceeds the following: If 1000 tickets are taken in on the boat 2½ cents on each ticket; if 1500 tickets or more, 5 cents on every ticket taken in. In addition to the city officers' agreement it is expected that the districts will denote a stated amount from the tickets sold from their districts to the Baptist Executive Council.

Let us not be talkers but doers for our work in Chicago.

Remember every ticket sold will assist our Baptist work in Chicago.

Remember there is room for everybody on the boat.

Entirely new boat, no overcrowding, no open bar, no slot machines.

Come and enjoy an outing on June 19, 2 p. m., and thus contribute to our Baptist needs.

All over the country, interest has been aroused, especially among the many friends and admirers of President Harper, in the proposed memorial to his life and character. Readers of THE STANDARD know that this memorial is to take the form of a great library. Effort has been made to raise \$200,000 for this purpose, and Mr. John D. Rockefeller promised \$3 for every \$1 subscribed for this purpose up to \$600,000. We are now permitted to announce that the university has raised \$214,000 for this memorial fund, which insures the magnificent contribution of Mr. Rockefeller. There has been earned in interest on the gifts already made something like \$56,000, so that the fund for the library building now reaches \$870,000. In addition thereto, the university has received a bequest of \$40,000, the amount of which will be paid later, this bequest to be for endowment of the library. Dr. T. W. Goodspeed desires to express his thanks to readers of THE STANDARD who responded to his appeal for money for this memorial fund. One subscription of \$500 by a liberal Chicago Baptist was subsequently increased to \$25,500. Plans for the building are completed, and it is believed that work upon it will begin in the near future. It is to occupy

In the World's Eye



MURINE
EYE
REMEDY

For

Weak Eyes
Red Eyes
Dull Eyes
Sick Eyes
Aching Eyes
Itching Eyes
Tourist's Eyes
Autoists' Eyes—an Eye Tonic

Sold
Everywhere
Prepared in the
Laboratory
of the
Murine Eye
Remedy Co.
Chicago, USA.

FOR YOUR EYES

the splendid site at the south end of the campus facing the Midway Plaisance. To the library building will be applied all the most modern methods of construction and organization. Much study has been devoted to the plans, both from the point of view of the university and that of the architect, both for interior and for exterior. Prof. Ernest D. Burton made a most careful study of the best library buildings in Europe and America before plans were adopted, and infinite pains have been taken to make the building complete in every detail. We cannot but express our delight and satisfaction that, Dr. Harper's splendid constructive service for education and for religion, a contribution not only to the Baptist denomination and to Chicago, but to the entire world, is thus to be significantly, appropriately and monumentally recognized.—The Standard.

At the Ministers' Conference recently, President Riggs, of Shurtleif College, gave a paper on "Why Denominational Colleges are Needed," showing that they are needed by the young men and women of the churches, and such institutions are needed also for the sake of the churches.

Why, then, do our young people need denominational colleges? The emphasis of the question is on the adjective. Denominational schools are the contribution of Christian men and women to the forces that tend to the development of civilized nations. That they are and have been a source of unmeasured good in our own country is beyond question. We as a people wield our strong influence among the great powers of the earth today because of the character of those who, nearly three hundred years ago, planted their banner in the new soil. When they established churches, they established also schools. These are natural and logical associates. The leaders in religious thought have recognized this association in the development of right thinking and right doing. It is claimed by some that it is not the province of educational institutions to teach religion. Is this true? The young tendrils of faith will reach out and fasten to something during the process of growth. Shall it be truth? The plastic mind of youth will receive an indelible impression from those who aid in the development of its faculties. What shall that impression be?

A man's associates make his moral atmosphere. "He that walketh with wise men shall be wise." So he that associates with men of high ideals will himself develop high ideals. In

even the most favorable circumstances, one's associations are not always elevating. The little insinuating evils are about us in the purest earthly environment. We cannot hope to be wholly free from the contagion of sin; and yet, if a student is not benefited by the associations of a Christian college, it is frequently the fault of the individual rather than of the surroundings. It is generally conceded that devotion to the development of the intellectual faculties is at best enervating to the spiritual life; that, during the process of gaining the greatest mental acumen, the religious fire burns low. If this is true where the student is surrounded by all possible religious influences, how much more must it follow in the broad, free atmosphere of the large university, where individuality, strict morality, and religious conviction are too often matters of indifference?

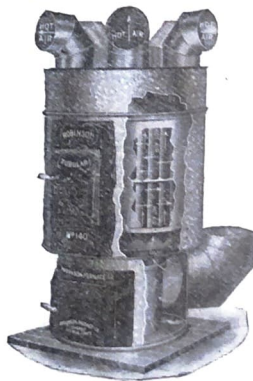
Never, never do great thoughts come to a man while he is discontented or fretful. There must be quiet in the temple of his soul before the windows of it will open for him to see out of them into the infinite. Quiet is what heavenly powers move in. It is silence that the stars move on, and it is in quiet our souls are visited from on high.—Mountford.

ROBINSON TUBULAR FURNACES

—FOR—

Churches, Homes, Stores, Etc.

Give MORE heat, consume LESS fuel, have larger radiating surface, full revertible flue, and other patented features not in other furnaces.



REDUCE YOUR
FUEL BILL

How? Catalogue explains. Copy is yours for the asking. Get estimates NOW for next winter.

Each furnace guaranteed. Erected only by the makers.

ROBINSON FURNACE CO.
CHICAGO

107 LAKE STREET

THE GOSPEL OF JESUS AS A SAVIOUR.

By Professor Shailer Mathews.

The gospel is a message of individual and social salvation through the inworking of God who is at once love and law, revealed in and guaranteed by the experiences of the historical Jesus. But is this guarantee itself of value? Can we still believe in a gospel that thus centers about an alleged historical person like Jesus the apostles preached? It is not enough to say that history knows no other Jesus with evangelic power, although such a statement would be undeniable. A prophet of Nazareth, a social reformer, an ethical teacher, a beloved martyr, is not the Jesus who has conquered the world. The sign that led Constantine to victory was not that of a sword or a hoe, and the sign that will win the modern world will not be an interrogation point. All this is true, but we are not content. The only Jesus who can reveal and guarantee the evangelic method of deliverance from despair, sin and death is a real Jesus who himself can be known to have conquered sin and death. And this real Jesus our critical historians are giving us.

The Christ of Experience.

We are accustomed to the discussion as to whether the "Christ of experience" is the Jesus of history. The distinction is, with proper limitations, legitimate. But there is need here of clear thinking. Analysis discovers several Christs of experience. The Jesus who lies behind the earliest documents of Christianity; the Messiah of the New Testament; the metaphysical Son of God; incarnation of the Logos of the creeds and the theologians; the essential Christ found by moderns in history and Christian experience and worshiped by the church as God—are these concentric ideals self-consistent? Assuredly, and to an extent not always realized. The modern man recapitulates, as it were, in his own experience that succession of definitions and values which has marked the developing faith of the church. His starting point must be the Jesus of the sources, and his valuation must proceed along the line followed by the first disciples: Jesus is the Christ. Jesus himself must compel his acceptance as the divine Saviour.

Fortunately we can recover the essential content of this first confession of faith. In ascribing to Jesus the messianic dignity, the apostles and their converts were using a well recognized term that implied rather than presupposed a metaphysical estimate of his person. The his-

torical and comparative study so characteristic of recent years gives us its content with some precision. The apocalypses, the sayings of the rabbis, the expectations of the masses, notwithstanding their differences are here at one. The Christ was to be more than a popular hero; he was to be more than a conqueror. He was to be the sinless Saviour of God's people. That is the very heart of the messianic hope which among the Jews reached its most perfect expression in the Seventeenth Psalm of Solomon. Its elements are clear: The anointing, or as the Greek would say, the incarnation of God; the sinless character and the redemptive office and power by such divine presence. It was because the historical Jesus actually was seen to possess these characteristics that the messianic valuation was given him. These characteristics the modern man also can discover in the historical Jesus. Discovering them, he yields to Jesus as the revelation of a saving God. A Christ that did not save would be an Anti-Christ.

The Sinless Jesus.

The modern man can appreciate and derive help from the evangelic estimate of the holy life of Jesus. We, too, need a sinless Saviour. And such is Jesus. New duties came to him with the same interrogation as they come to us. In the wilderness when he faced his own ideals, by the lakeside when man would make him King; on the mountain side when Peter urged him to choose the lower, popular idea of messiahship; in Gethsemane when the apparent unrighteousness of defeat tempted him to escape; and on the cross when the awful doubt of God's own goodness beset him, Jesus faced genuinely moral issues. There is yet to be shown any clear evidence that he ever chose the secondary in preference to the supreme good. His moral decisions were infallible. He was sinless. So at least the heart of humanity as a whole has testified. And this, too, is implied in the utter silence of Jesus as to his own experience of the forgiveness of sins. Had it been otherwise we should have at least had from him, with his pellucid honesty and hatred of hypocrisy, some word as to the peace which follows the consciousness of forgiveness.

Yet sinlessness is after all not the greatest and most vital quality men have seen in Jesus. They have not only admired; they have worshiped him. He evokes faith in himself as God. We are not now speaking metaphysically, but simply historically. Explain such faith by whatever psychology or philosophy one prefers, the fact remains. In the light of the history of the term, to be the Christ meant to Jesus

that God was present in his person as the source of his redemptive power.

Unless I altogether mistake, the modern man with his presupposition as to the immanence of God and his growing knowledge that truth cannot be reduced to deductive syllogisms, unexpectedly comes back to the Nicene formula as that which, on the whole, best expresses the value which his religious nature finds in the Jesus of the gospel, who was the Christ of Paul. A Jesus who is a teacher about God is of vastly different worth to humanity than a Christ who, as it were, is an individual made incandescent by the actual presence of the immanent God. Certain questions as to the person of Jesus must be held open as long as they wait upon the researches of honest criticism, but they cannot invalidate the conviction that, however feeble and inadequate our vocabularies may be, we have in Jesus God redemptively revealed in an individual.

Such a miracle—for what other word pictures the situation?—in the range of moral experience inevitably forces one, if only one will think long enough, into essential harmony with evangelic conception of Jesus' messianic personality itself. He himself becomes a miracle. Miraculous, let us hasten to say, not in the sense that there is in him any violation of the constructive laws of nature, but miraculous in the sense that in him common experience finds an exception in terms of perfection.

We demand a divine person to account for our sense of this divine worth. While we may well hesitate to attempt to re-introduce the long discussion over the formulas of the metaphysical deity of Jesus, whoever recognizes the meaning of heredity and the relationship of mind and body knows that moral strength presupposes something very close to that which the first masters of theology called "substance" and "nature."

True, their philosophy and trichotomous psychology, their distinctions between "essence" and "persons," their theories of personality that made duality of nature and will consistent with unity of person have passed; but that which they intended to express we feel is true. We cannot stop merely with judgments of value. Despite all warnings we make our adventurous search for the Person whom we worship. If action and character are the outgrowth of preceding and conditioning activities we cannot stop our search for the source of the experience of Jesus with the baptism or with his filial words to Mary in the temple. With the recollection of Jesus' own self-estimate and his triumphs over those temptations to which hu-

manity as humanity is liable, our knowledge of physiological psychology with its insistence upon the genetic development of personality forces us back to the manger, there to find new meaning in those words to Mary: "That which is born shall be called holy, the son of God." In all reverence may we say, that what the man Jesus was among men, the unborn Jesus was among the unborn.

God Met by Men in Jesus.

It is because he thus appeals to our spiritual life and compels our faith and reveals himself to us as God, that he has always been the Saviour. Yet every man meets him in a different way. Each tells his story in different words, but experience is at bottom the same. We all know God as we see him redemptively revealed in Jesus. The Christian not only knows about Jesus; he knows God in him and through him. He is not a fourth-century, or a twelfth-century, or a thirteenth-century, or a sixteenth-century Saviour, but a Saviour to Christian experience the same yesterday, today, and forever. The more simply such appreciation is voiced the easier does one man's words become the prophecy of another. Our great hymns are the pledge of a common life in Christ. A Unitarian wrote, "In the Cross of Christ I Glory;" a Roman Catholic wrote, "Lead Kindly Light;" a Plymouth Brother, "Jesus Thy Name I Love;" a Congregationalist, "Jesus the Joy of Loving Hearts;" an Episcopalian, "There Is a Fountain Filled with Blood;" a Methodist, "Love Divine All Love Excelling;" a Baptist, "He Leadeth Me;" a Presbyterian boy of ten years, "Jesus and Shall It ever Be, Mortal Man Afraid of Thee."

The faith-evoking Jesus of Nazareth, who, amidst the flux of words in which men have tried to explain his person, has, through the centuries, satisfied man's hunger for a knowable God, afforded an ideal of conduct, and proclaimed the certainty as to life to come, is an eternal element of Christianity.

—Baptist Standard.

Give me, O Lord, a heart of grace,
A voice of joy, a shining face,
That I may show where'er I turn
Thy love within my soul doth burn!

A tenderness for all that stray,
With strength to help them on the way;
A cheerfulness, a heavenly mirth,
Brightening my steps along the earth!

—Lady Gilbert

CHICAGO TEMPERANCE NEWS.

Grace E. Levin, Editor.

Y. P. C. T. U. Headquarters, 1104, The Temple.
Chicago.

Below are extracts from one of the most interesting circulars ever sent out by the whiskey people. The entire circular appeared in the Illinois Issue of April 16. Notice that in this circular the liquor people have themselves refuted two of their strongest arguments, namely: that the saloons largely support our government through the payment of their license fee, and that the rate of taxes would be greatly increased were it not for the revenue derived from the saloon. Also note the value they place on keeping a saloon open from 10:30 p. m. to 12 midnight.

"1. It is usually supposed that the Universal High License gives more revenue to the City. Suppose it does to a limited extent? Who pays it in the end? The laboring man pays it! If the City 'holds up' the saloon—the saloon must in turn 'hold up' its principal customer, the workingman.

"2. Some say, if the \$1,000 license is not enforced, your taxes will be higher. This is not true. The rate of taxation is limited by law. You are paying the limit now; therefore, the question of license has nothing to do with taxation.

"Suggestions for Trial."

"If the present conditions of the saloon problem are unsatisfactory to the voter the following might be suggested to the new administration for trial:

1. One saloon to every 500 people.
2. Issue two grades of license.
 - (a) \$500 license for saloon keeping open until 10:30 p. m.
 - (b) \$1,000 for a saloon keeping open until midnight in order to accommodate the public, especially traveling visitors."

CHICAGO LAW AND ORDER LEAGUE.

Arthur Burrage Farwell.

Sunday Saloon Danger to State.

It is contended that the Sunday saloon invades the home, absorbs the wages, takes away companionship on the only day in the week in which, in many cases, the family can enjoy it, and sometimes lands the parent in the police station, disgraces him, interferes with his work, and exerts a demoralizing influence upon the family and neighbors. It is pointed out that the wives and mothers, who are also sufferers, would, under present laws, have no vote on

the question of establishing the Sunday saloon. It is claimed, also, that in the other large cities of the country, where Sunday closing has been established, there has been a large decrease in crime and a corresponding increase in the general comforts of life; that as a result, the families in the congested districts, fathers included, are in the churches, parks, and picnic grounds and in the woods; and that it is, therefore, the actual physical, personal liberty of the man who frequents the saloon and the liberty of his family to enjoy a comfortable and happy life, that are at stake. Whatever may be the proper solution of the question, the State of Illinois at large is vitally interested, and should share with Chicago in the responsibility of dealing with it.

Special Bar Permits.

On June 11, 1906, the City Council passed an ordinance providing that malt and vinous liquors only might be sold under special permits by certain classes of "bona fide" organizations and societies, at dances and other entertainments. Of the permits issued, seventy-eight were for one street number, on premises owned by brewers, and on which a saloon is operated. We have

Idle Money



THERE is no excuse for permitting money to remain idle when it can be put to work earning 3 per cent per annum by merely depositing it in this bank.

First Trust and Savings Bank

caused a number of these special permits to be investigated, and from information gathered in the course of these investigations, we have no doubt that saloon-keepers promote a large number of the dances at which liquor is sold under permits, to the destruction in many cases of the modesty, if not the morals, of the participants. The facts with respect to the dance halls and the destruction of womanhood through their agency are most alarming. The matron at the State Training School for Girls, at Geneva, Ill., has reported that over eighty-seven per cent of the inmates met their downfall through the dance halls, the concert halls and the back rooms of saloons.

ANTI-SALOON LEAGUE NOTES.

Dr. H. C. Newton.

We rejoice over the defeat of the tricky saloon measure, Senate Bill No. 10. Now write your senators and representatives urging them to work and vote against the following vicious saloon measures:

House Bill 338, for the repeal of the Sunday closing laws of the state.

House Bill 339, for granting special bar permits for dance halls, picnics, etc.

House Bill 349, to amend the Local Option law by providing that when saloons have been voted out the proprietors may continue to sell until their license expires, and that they shall be entitled to renew their license from time to time until they have been fully compensated for all loss suffered through the creation of anti-saloon territory.

House Bill 360, providing for the regulating of Sunday observance in the city of Chicago, by putting it in the power of the city council to control that matter by ordinance, and that any such ordinance shall supersede any state law now in existence on the subject of Sunday observance.

House Bill 367, providing that a dramshop keeper cannot be convicted of selling to a drunkard unless it shall be proved that he had knowledge that such person was in the habit of getting drunk, or unless he has received a written notice of such habit in writing, signed by the husband, wife, brother, parent or sister of the person so in the habit of getting intoxicated. The present law on this subject is sufficient protection for any saloonkeeper who cares to obey law.

Now ask your senators and representatives to vote against the above bills and at the same time urge them to support:

1. The County Option Bill.

2. The bill to protect residence districts against saloon invasion.
3. The "blind tiger" bill which will facilitate enforcement of the local option law.
4. The House Bill 185 and Senate Bill 215, two identical bills, prohibiting saloons within 250 feet of a church or school house.

THE ANTI-CIGARETTE LEAGUE.

Lucy Page Gaston, National Superintendent.

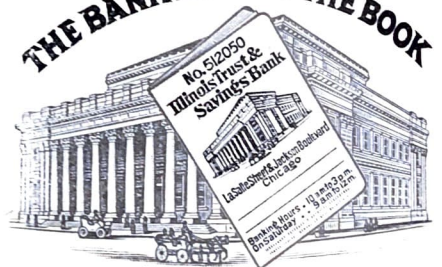
Interest in the Anti-Cigarette work centers in the One Million Club which is growing encouragingly and in the work in the legislatures now in session. Kansas, South Dakota and Minnesota are the latest states to be added to the Honor Roll of states that have gone Cigarette "dry." This brings the number up to nine, counting out Indiana where the law has been repealed by a tobacco trust trick. It is hoped that Illinois, Michigan and Missouri will be added to the list this year. Illinois legislature has been fighting ground for eighteen years. Every church should get into the firing line and give its help in this contest in which we are fighting against such desperate odds.

Illinois Trust & Savings Bank

CAPITAL AND SURPLUS

\$13,200,000.00

THE BANK BEHIND THE BOOK



LA SALLE ST. AND JACKSON BLDG.
CHICAGO.

This Bank Loans Exclusively on Collateral is conservative in its methods and has the largest capital and surplus of any savings bank in the United States.

INTEREST—Allowed on Current Accounts, Certificates of Deposit, Savings Deposits, Bond, Foreign Exchange and Trust Departments.

CORRESPONDENCE INVITED.

ILLINOIS TRUST SAFETY DEPOSIT CO.
SAFE DEPOSIT VAULTS

YOUNG PEOPLE'S CHRISTIAN TEMPERANCE UNION.

Mary F. Balcomb, General Secretary.

The Northwestern Christian Advocate certainly rendered the people of Chicago a genuine service when it published the map of the "Heart of Chicago" giving the number and location of "Churches, Schools, Settlements, etc., compared with Saloons." The map would be a splendid thing used in any young people's society or Sunday-school. The number of saloons is appalling. These maps are at the Young People's Headquarters and will be given to any Young People's society or Sunday-school, the only requirement being, that it shall be used.

Marked features of the April and May rallies have been the large choruses. They are adding numbers, enjoyment and enthusiasm to the meetings.

Jackson County, Michigan, the county which voted out the largest number of saloons and breweries in any one county at the spring election, used 6,000 of our "Real Issue" hangers. Clarke County, Ohio, in which is the city of Springfield, containing 50,000 population, and being the largest city yet in Ohio to vote on the question of local option, used 23,000 of our "Real Issue" post cards and 5,000 of our hangers. During the months of March and April, twenty-five of the counties voting in Indiana used the "Real Issue" literature in some or all of its various forms.

WOMAN'S CHRISTIAN TEMPERANCE UNION.

Mrs. Emily M. Hill, President.

Ere this bulletin reaches its reader the great spring institute of Cook County W. C. T. U. to be held in Moody Church will be an event of the past. The plans being on a larger scale than ever before. Some of the speakers are of national reputation among them Mrs. Catherine Waugh McCulloch, Miss Sarah Mildred Willmer, Dr. Lena Kellogg Sadler, and Mrs. Lucia Ames Mead, Clinton N. Howard of Rochester, N. Y., Dr. Geo. W. Webster, President of Illinois State Board of Health, Rev. A. C. Dixon D. D., Rev. E. L. Eaton, D. D., Rev. Timothy P. Frost, D. D., Dr. Herbert F. Fisk, Northwestern University, and Dr. J. H. Kellogg of Battle Creek Sanitarium, besides numerous others of local and state reputation.

The W. C. T. U. is out for Prohibition to keep Adolphus Busch from moving over the river and calls for help to "Make the Map all White." The General Committee of the Great Temper-

ance Parade is putting the forces in motion for the monster parade for September 25, 1900. The Slogan is One Hundred Thousand in line for 1900. The committee also desires that all organizations make their plans before summer vacation time, for a band of music, a beautiful float of educative value, and that all the men, women and children be in line. A meeting will be called for Willard Hall in the near future. Let the Hosts of the Lord take Chicago in the Name of the Lord Jehovah.

Live, as it were, on trust. All that is in you, all that you are, is only loaned to you. Make use of it according to the will of him who lends it; but never regard it for a moment as your own.—Fenelon.

CHICAGO MUTUAL LYCEUM BUREAU

FURNISH BEST LECTURERS

Humorists, Magicians, Cartoonists, Concert Companies, Leading Orchestras, Bands Only first-class talent—no cheap trash—terms reasonable—send for list and prices

705 ORCHESTRA BUILDING

168 Michigan Avenue

Chicago



WHITE LAKE SUMMER LOTS
DO YOU WANT TO ADD 25 YEARS TO YOUR LIFE?

DO YOU WANT TO ADD TO THE HEALTH AND HAPPINESS OF YOUR CHILDREN?
DO YOU WANT TO GIVE YOUR WIFE A SUMMER OF ENJOYMENT AND REST?

Let us send you particulars of these beautiful shady lots on White Lake, Mich.

Prices, \$100 to \$500 each; terms, \$25 to \$100 cash, balance monthly.

White Lake frontage is limited and these lots will double in value in the next few years.

Buy a lot and put up your own tent, or let us build a little summer bungalow for you?

BIGGS BROTHERS

5622 SOUTH BOULEVARD

Phone Austin 186

Austin-Chicago

A PROFESSOR FOR ALDERMAN.

Chicago is one of the first of American cities to imitate the German example of bringing into a Municipal Council a university professor of special knowledge on questions of city government. Among the successful candidates for Alderman at the election of April 6 in Chicago was Mr. Charles E. Merriam, Professor of Political Science in the University of Chicago. Professor Merriam specializes in the field of political science along the lines of municipal government. He is the author of a recent book on primary elections that is usually found on the desks of intelligent legislators who are dealing with this subject. Two or three years ago he made for the City Club of Chicago a study of the revenue situation of his city and has proved of practical value. He has served as a member of the Charter Convention created to frame the draft of a new charter for Chicago, and has been recognized as one of the most influential members of that body. During the past year he acted as Secretary of the Harbor Commission appointed by the Mayor to consider the needs of Chicago with reference to water terminal improvements. Professor Merriam was the Republican nominee in a heavily Republican ward. His majority on election day was larger than that of any other candidate for alderman in the city. The Municipal Voters' League, in passing upon the qualifications of Professor Merriam for alderman, said: "No candidate in many years with qualifications superior to those of Merriam has gone before the voters in any Chicago ward; bears promise of highest efficiency and usefulness." In his public activities thus far Professor Merriam has shown practical capacity in combination with high ideals of public service. He is a graduate of the State University of Iowa. He holds a doctor's degree from Columbia University, and has pursued graduate studies in Berlin and Paris. It is probable that no other city in this country has in its Council an alderman of the type of Professor Merriam.

THE SOURCE OF UNITY.

By Rev. E. H. J. Andrews.

Our Lord's prayer on the eve of His departure from the earth will be answered; the unifying mission of the Holy Ghost will be accomplished; there will be unity; there will be peace—but the day of that unity and that peace will be hastened or retarded according as the Spirit is permitted to assume embodiment in individual character. The great work of unity must

begin in the individual. The Christian must be in unity with Christ; the human must be in unity with the divine; the actions of the body with the aspirations of the soul; the spoken word with the hidden thought. Let individual Christians become in unity with Christ and congregations of Christians will become in unity with one another; and unity will be a universally accomplished fact.

Let the churchman begin his crusade in the interest of Christian unity by seeking out in himself—not in his neighbor—the false, discordant notes which destroy the harmony of Christendom; by removing, one by one, from his own individual character—not the character of his neighbor—those traits which find no counterpart in the character of Jesus. Let him continue to pray for unity in the spirit of the Master's prayer, and at the same time set himself with earnest purpose to accomplish the unity of Christendom by affecting the unity of the Christian.—From the Living Church.

— THE —

GLAZIER LYCEUM BUREAU

334 DEARBORN STREET

Furnishes Lectures, Concert Companies and Entertainers, for churches, lodges and societies, with an abundance of good advertising dated and ready to post.

Believing that good wholesome entertainments are helpful to the church, we work with the church societies on sharing terms, or make the lowest price possible, consistent with the entertainment. Send for our booklet of special attractions.

Old Newspapers, Books and Magazines

Valuable in reducing the church debt.
Write for Information and Prices.

WESTERN PAPER STOCK CO.
1452-56 INDIANA AVENUE.

The Value of Spectacles depends altogether upon the skill of the one who fits them.

J. H. OSTRANDER
REFRACTIONIST
and OPTICIAN

Office with:
SPAULDING & CO.
Jackson Boulevard and
State Street.

